# FLQ/FRAP MANIFESTOS

SEE PAGES 12-14

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# NOW IS THE TIME FOR ALL GOOD MEN TO

by TONY TUGWELL

At a rally at York University (Toronto) a liberal professor condemned blind emotion. He said this emotion was supporting the pro-war measures rally and repression in Quebec. He was hissed. And the hissing represented the feelings of most of the 2,500 patriots in the crowd.

A few days later 16 New Democratic MPs were maligned for opposing the act. A principled civil liberties stand was called political suicide, opportunism and treason.

On the streets in Toronto you feel the weight of other people's opinion. You feel it personally and politically. You are unsure when old friends ask you what you think of the Quebec kidnappings. Your defence of the Quebec left is cautious. You hear yourself qualifying endlessly as you talk. And you think: This is what it is like to live under fascism.

About a week ago I got out of English Canada and went to Montreal: A city where soldiers protect the homes and institutions of the powerful, while police carry out massive raids in the French sections. (In Montreal the new status symbol among the power elite is the number of soldiers you have guarding you and your family.)

Powerful capitalists control Quebec, and for that matter English Canada. Normally they control peacefully, because people have been taught, socialized, frightened bullied or brainwashed into a belief that they have a democratic choice. They feel that the system in which they are economically exploited is the best of all possible worlds.

In Quebec, however, this consensus has been breaking down for the last 7 or 8 years. Many more Quebecois have become conscious that they are economically exploited. Not just intellectuals but workers, poor and unemployed.

In Montreal you sense this consciousness as a degree of freedom. The powerful sensed it as a challenge to their system of exploitation. The FLQ kidnappings and the killing of Laporte gave them an opportunity to stem this awareness. And the suppression could be successful.

Most of what has appeared in the dailies in the last few weeks sounds as if it had been written by reporters on the crime beat. Lots of sensation, false speculation about Laporte having been tortured and front page stories about a woman having had FLQ scratched on her stomach by FLQ types. (Later retracted, her wounds were self-inflicted). Good reporting if fear, hate and misunderstanding are your aims.

## QUEBEC'S OTHER STORY

There is another story of the events in Quebec. But read with this warning: I was only there for a few days. And I do not claim the right of the colonialist to be able to give a faultless and patronizing picture of what is happening in the colony.

A few days after the first kidnapping the FLQ manifesto was read over CBC radio to satisfy one of the kidnapper's demands. The manifesto was a populist document speaking directly to the Quebecois about how they experienced exploitation. (see page 12) The reading was a public event, advertised by controversy over whether or not it would be read. A lot of people listened and apparently many agreed with the analysis.

The Montreal section of the CNTU, a large Quebec trade union association, supported the manifesto. Its Montreal leader, Michel Chartrand said: "I have no more sympathy for Mrs. Cross than for the wives of thousands of workers out of jobs in Quebec at the moment."

The Front d'Action Politique (FRAP), a party contesting the Montreal election also agreed. President Paul Cliche said the violence of the system which had produced so many unemployed was to be condemned more than FLQ violence.

Over 5,000 university students had gone on strike supporting the manifesto and FLQ demands for the release of 23 political prisoners. There was talk of workers strikes and public demonstrations.

It is one thing to support a manifesto which talks about "the voracious sharks, the patronizing 'big bosses' and their henchmen who have made Quebec their hunting preserve for 'cheap labour' and unscrupulous exploitation". Another to agree with the kidnappings and eventual killing of Laporte. Newspapers and some politicians have been quick to pass over this difference. Even Rene Levesque, leader of the separatist Parti Quebecoise, who condemned the kidnappings and FLQ, put the cause for violence as the "all too frequent and visible collusion between private exploitation and public administration".

## "THE ONE TIME YOU DON'T GO"

Thursday night before the War Measures Act was proclaimed there was a strange meeting at the Paul Sauve arena in north Montreal. It started as an auction to raise money for FRAP. But later it became an FLQ rally as students who had been locked out of the University of Montreal halls, came looking for a place to hold a meeting about their strike.

Robert Lemieux, the lawyer who had been asked to negotiate with the government on behalf of the FLQ, came to the meeting. He had just broken off negotiations. And he told the crowd of up to 3,000 about the bad faith of Bourassa's last offer: A parole recommendation for 5 prisoners who were already eligible for parole.

The students were ready to go into the streets. But Pierre Vallieres and Paul Gagnon, who are considered to be FLQ theorists, told them to keep cool heads that night. Vallieres said it wasn't the right time, the students didn't have the guns to fight the army. They should go back to work in their communities and spread the understanding of exploitation.

Chartrand, also at the meeting, told people: "Whenever the boss wants you to go on strike, that is the one time you don't go."

The people who could have promoted insurrection were there telling people to cool it. But the next morning Trudeau called it an "apprehended insurrection" and said the measures had been requested by Quebec PM Robert Bourassa and Montreal's Mayor Jean Drapeau.

You've heard the reasons: The police were exhausted. The FLQ had bombs and guns. From Bourassa: the FLQ were going to start assassinating prominent Quebeckers. From Jean Marchand, Federal Minister of Regional Development: The FLQ had infiltrated key posts in Quebec society. And lately Trudeau has said we have all the information. But this has been followed by another leak suggesting a takeover of the Quebec government had been planned by prominent Quebeckers.

*In July 1970, the Gaspe fishermen armed themselves to fight the huge fishing trawlers that invaded the banks of the St. Lawrence and threatened to wipe out their livelihood. After the exchange of many shots, the trawlers left.*

In the Toronto Star Anthony Westell said that it was a common opinion in Ottawa that French Canadians react less reliably in a crisis. (A bit racist). He described the Quebec cabinet as agonized men who wanted nothing more than to save a colleague, Pierre Laporte.

One Federal Liberal MP said a statement signed by ten prominent Quebeckers was the last straw which lead to the War Measures Act. The signers were: Rene Levesque and several PQ members, the heads of the 3 largest trade union associations, Claude Ryan, publisher of Le Devoir, and the president of the Alliance of Montreal Professors. The statement said the kidnapping was Quebec's problem and called on the Quebec government to negotiate to save Cross and Laporte. The MP, Mahoney, said these men gave "leadership in the direction of eroding the will to resist FLQ demands."

At first Trudeau left the public handling of the kidnapping to Quebec. Federal intervention would push people into separatism. And anyway Bourassa is Trudeau's man and was taking a fairly hard line, using negotiations only as a tactic to give the police more time. But as time went on more people showed support for the FLQ manifesto, and prominent Quebec opinion favoured accepting the FLQ's demands. And so the act was invoked, and repression began in earnest.

I walked through Montreal – the police state is not that much in evidence. A convoy of motorcycles, a cop on either end and 5 armed and sloppy soldiers in the middle. At City Hall a soldier told me and some kids to move back off a floodlit square. Metal barricades used for Laporte's funeral were stacked in corners.

But much of this can be ignored. Particularly if you are anglais, or if you are middle class and not political. You can go about your business, shop, earn money, eat out at a "charming" old Montreal restaurant. The soldiers on the corner like the tenements become part of the background.

If you are political the perspective is much different. You are in jail or your friends are. In jail you have no counsel and no communication with friends or family. And there are no charges against you. You experience the police state directly.

## ENGLISH CANADIANS FALL IN LINE

Back in Toronto I heard a Spanish student describe the attitudes among Spanish people that had helped support a 30-year long police state in his country. He had been frightened by similar attitudes in Canada in the last few weeks.

People in Spain considered politics a dirty business, he said. They thought government was for experts, it was not a question of political differences. In Spain newspapers carry extensive reports on disturbances abroad, pointing out these troubles didn't exist at home. "Only troublemakers get in trouble, was a commonly expressed opinion. There was poverty and hardship, but after all "Rome wasn't built in a day". And the middle class were only interested in their personal life, the Spanish student said.

English Canadians may have been quick to fall in line with the police state, the Quebecois, however, is far less complacent and self-satisfied about his society.

Since the conquest of New France by the British, Quebec people have been conscious that they are exploited. New France at that time was almost a feudal society.

Since then demonstrations and uprisings have been scattered throughout Quebec history. Although all were crushed, the Quebecois were never assimilated into the rest of Canada – neither by force nor by the overwhelming presence of the English and Americans on the continent.

## QUEBECOIS THE "HOUSE NIGGERS" OF CANADA

Perhaps this was because the almost aristocratic elite in Quebec showed English entrepeneurs that the people could maintain a traditional nationalism and at the same time Quebec could be kept open for exploitation. In fact it was probably the easiest solution.

Maurice Duplessis played this role well. Elected as a reformer in the '30's in Quebec he fast became a reactionary. He defied the federal government and catered to the Catholic Church and the conservatism of largely rural and poorly educated communities. But at the same time he gave special concessions to American, English-Canadian and British business so that they could exploit Quebec's rich resource and her people as a source of cheap labour.

Against a growing union movement, Duplessis was ruthless. Against intellectual opposition he introduced the "Padlock law" to supress communism and other forms of dissent.

Duplessis' Union National government didn't loosen its hold until '59. Then probably because Duplessis died.

"The labour movement grew in militance proportionate to Duplessis' repression. Quebec's intellectuals and professionals were discontented with government disregard for such liberal values as freedom of the press and labour's right to unionize. But most important, the needs of capital were changing: capital now demanded skilled labour and a government that provided technocrats to plan roads, hydroelectric power, and communications systems. It needed a new managerial elite."

The Quebec Liberals were elected and the "Quiet Revolution" began. It was supposed to reform the labour code, create needed jobs, improve the welfare scheme and educate the people. In '62 the Liberals even introduced a cautious nationalism under the call of "Maitre Chez Nous".

But 60% of Quebec's industry is U.S. owned. The other interests are English-Canadian and British. Among Montreal's English population you can find the managers of

# COME TO THE AID OF THEIR NATION...

most of Quebec's resources. As the Liberals didn't directly deal with this problem, they could only make a small dent in the social and economic problems.

They fell short of the rhetoric of the Quiet Revolution and in '66 Daniel Johnson and a somewhat remodelled Union National were elected. Johnson balanced bourgeois nationalist against bourgeois federalist within his party. But with his death a less skillfull but more federalist Bertrand took over. He couldn't hold the UN together.

With the UN in decline, the Liberals won the election last April. Leader Bourassa had been chosen with Trudeau's blessing. Purged of its nationalism the Quebec Liberals now seemed to be thoroughly federalist. They represented an attempt by business interests and some of the Quebec elite, to find a new status quo for exploitation.

But the April election also showed the strength of the Parti Quebecois, running for the first time. Their independence stand got a quarter of the vote. A social democrat and former Liberal, PQ leader Levesque is often criticized from the left as a bourgeois nationalist. Becuase he would welcome foreign money (American) Levesque is said to avoid the problem of the economic domination of Quebec. Still the PQ unites many nationalists and some definite socialist elements. And seems to have a large base among workers and poor. And it is a threat to a federalist status quo.

Politics in Quebec is not confined to election struggles. One of the first events in the early '60's was a large demonstration against a symbol – Queen Elizabeth on a royal visit. Since then however, the focus has changed.

Junior colleges (CEGEPs) envisioned under the Quiet Revolution were finally opened by Johnson's UN. Replacing traditional colleges' classics, they were to make working class kids into technocrats and skilled labourers. But there were no jobs for graduates and no places in the already full Quebec universities. So students struck in '68. Over 10,000 demonstrated. In response the government fired professors, expelled students and banned newspapers.

In a Montreal suburb of St. Leonard, Quebecois were elected to a local school board, after running on a campaign to phase out bilingual classes and replace them with French. Immigrants see that power in Quebec speaks English. And they choose to have their children educated in that language, and thus threaten to linguistically overturn the French majority in Montreal. But unilingual classes were blocked when English language rights were entrenched by the Quebec government. (Bill 63)

Operation McGill was one of the first common front actions. In March '69 it united the Montreal CNTU, worker and citizen committees, CEGEP students and unilingualist organizations. McGill should be made French they said. and over 10,000 marched. They linked this "English" privilege with the English financial interests on the Board of Governors. Montreal police tried to break up the demonstration by picking up organizers a few days before.

Another action united over 100 groups to attack Bill 63. 30,000 people demonstrated in Montreal and more were outside the assembly in Quebec City. But popular opposition had no effect. And riot police broke up the demonstration.

Taking part in organizing these actions was the Montreal section of the CNTU, the most radical union association in Quebec. They saw unemployment, linked to exploitation. Workers committees were set up to organize on the job and at the same time Quebec unions supported growing civic action committees in the poorer sections of Montreal.

In Montreal the taxi drivers were a particularly vivid example of exploitation. They got an average of $.75 to $1 an hour because there were over 1,000 too many drivers. At the same time the "English" owned Murray Hill Limousine Service has a monopoly between the airport and downtown. In 1960 taxi drivers had taken Drapeau supporters to the polls. But Drapeau didn't correct this discrimination against the mostly independent taxi drivers. Movement de Liberation du Taxi was formed and in '68 accompanied by students they attacked Murray Hill limousines and buses at the airport.

Even the police got involved in the strikes. While they were out, taxi drivers clashed with Murray Hill employees and demonstrators smashed stores in downtown Montreal.

Unlike the left in the rest of Canada, the Quebec left doesn't seem preoccupied with splits of sectarianism. Common front actions cutcross political differences as well as linking different segments of society. This unity is probably imposed by the difficulty and importance of the present main objective of freeing Quebec from "English" exploitation. This objective also pulls in some of the right wing nationalists.

But for many people a traditional nationalism has been radicalized. For the nation to survive power has to be taken back, and put in the hands of the Quebecois. This n eans independence and socialism. For some it means revolution.

Violence in fighting for these ends can be seen as a reaction to the violence of living in an exploited society. While Quebec has just over one quarter of Canada's labour force, it has 41% of the unemployment. And the people out of work are the French Canadians.

According to the B & B report it pays not to speak French in Quebec. An English Canadian in Quebec who speaks only English earns an average of $5,502 a year. If he speaks French as well his yearly average drops to $4,772. A bilingual French Canadian earns an average of $4,350 a year, while someone who speaks French only earns a $3,099 average.

Montreal, the centre of much of the radical action, also has some of the worst slums in North America. 38% of the population live on or below the poverty line, according to statements before the Senate Poverty Commission. And most of the people on the massive and inadequate welfare rolls are French Canadian.

In Montreal tenements you can find protein malnutrition and chronic anxiety, both diseases of the poor. In some areas almost a third of the dwellings don't have showers or toilets. These are today's facts although the Quiet Revolution promised to change all this 10 years ago.

And when people try and get things changed their acts are met with repression and their demands ignored. In Vancouver street demonstrations last summer people commented that the Quebecois knew how to keep away from the cops. In Montreal they have had lots of practice, as demonstration after demonstration has been savagely broken up. And other tactics have been tried: leaders are intimidated, then arrested and held for a few days before a planned demonstration. On occasion all public demonstration has been banned.

The war measures have ended all civil liberties in Quebec, but there weren't that many before it was proclaimed. Vallieres and Gagnon, the FLQ theorists, were held in jail for over three years without being given bail. One conviction was obtained and then quashed against Vallieres. It appeared both men were being held for their writings rather than their acts. An international rights commission sent observers, there was a large public campaign to free the prisoners and this year the men were finally given bail. With the War Measures act however, Vallieres and Gagnon were picked up along with the man in charge of the campaign to free them.

In Quebec the democratic process is held up by authority as the only way to change society. But last summer they practiced psychological terrorism against the PQ

*continued pg 5 (see NOW IS THE TIME)*

# TIM ON THE TELEPHONE

*from Berkeley Barb*

**(The following phone interview with Tim Leary by Elliot Mintz of KPPC, as arranged with BARB, was taped in Los Angeles Saturday).**

Hello.
Hello.
Tim?
Hello.
Hello, Tim. Can you hear me?
Yes, I can.
This is Elliot Mintz, calling in LA.
Hello, Elliot.
How are you? It's great to hear your voice again.
It's great to hear your VOICE.
Tim, let me tell you what I'd like to do. Can you hear me clearly?
Yes.
I would like to tape just about a 10 minute talk with you to broadcast tomorrow night here with the arrangement that I have made that no one will get your number or know where you are. Would you agree to do that with me right now?
Well, the thing is I don't want it to be known officially that I'm here now.
Well, the word has got out yesterday that you were – I mean not your specific location, but the fact that you were in that country – that has hit the media already.
The overground or the underground?
Overground. It was on ABC last night.
Really? What'd they say?
It simply said that you had surfaced at the Black Panther administration . . . So if I'd ask you a few general questions having nothing to do with (location) that could be wonderful for us, Tim.
Yeah, as long as you don't say where it's from.
Okay, it's a promise.
Tim, it's good to hear your voice again. Are you healthy and well?
Well, they say . . .
I thought perhaps you might take two or three minutes and just make a statement as to why you did what you did and whether or not you wrote the letter that was published in the (BARB) and other publications, and where your head is at philosophically now, and then I'd like to ask some specific questions.
Well, of course, I made the statement that was released by the Weathermen, and you ask why I did? Why . . . for freedom! (From this point to the end of the interview Tim's voice is competing with some voices in the background and a continuous metallic clanking.)
How long before your escape, Tim, did you know you'd be getting out that way?
From the day I was arrested.
Let me ask you specifically about the letter. A lot of people will think that the letter indicates that you have become very politicalized, very revolutionary and would consider violence as a means of freedom. Is that trust, Tim?
Well, there's a known (?) thing (background shout: SHUT THAT DOOR!) that we have always been for freedom. Of course, as the repression came down in the United States it came to be a consideration as to where you have to protect your life and your freedom by force. But THE message we have at the present time is a message of love and support (garbled) the Weathermen can be . . . they're the most completely fine, holy, happy people we've met, and we urge all young people to follow in their footsteps, because they're pointing the way to the future, and we feel that . . . .
A little louder, Tim, please.
Our other message at the present time is that the Black Panthers are the leaders of this particular (words drowned out) . . . . are the real soul of the American Revolution, and we will follow their leadership and we'll do everything we can to help the Black Panthers, and the militant young fighters in their struggle in America and other countries in the world.
Will you in the future be working directly with the Black Panthers?
Yes, we'll do whatever Huey Newton and Eldridge Cleaver and the other leaders of the Black Panther Party want us to do. Of course the main method is to work with anyone else in the way you're doing your thing (the preceding clause was very garbled) but we are completely in support of them in following . . . . these courageous young men.
Tim, do you ever have any intentions of returning to the United States? Sure we'll be back in two or three years, when the revolution . . . .
Do you say in two or three years after the revolution?
. . . . when the revolution is won.
Do you think it will be won in that period of time?
Sure we do. And we want to say, uh. to Bernadine Dohrn, Bl. Jones, and Bill Laird and Mark Rudd, we love you brothers and sisters, and we hope to see you soon, and we're with you.
Are you happy where you are, Tim?
(For the first time) in five years we're breathing the air of freedom.
Tim, are you happy where you are?
Yes. (typical leary chuckle). We're ecstatic.
Are you with Rosemary?
She's right here.
Is there anything else you wanted to say to all of your friends who love you and care about you?
We were freed by a great network of love and we thank everyone that he helped, and (chuckle) we're having the time of our lives. It's so tremendously wonderful to be out of the United States, and we'll do everything we can to make it a free place. It's the first freedom we've had in several years and, uh, that's the right way to live. We send love to everyone, particularly our brothers and sisters, the Weathermen, and, uh, we send our love to Max Scherr, to Art Kunkin, and, uh, right on brothers and sisters.
Tim, god bless you, and we'll talk again someday, OK?
Well, don't say where it came from.
It'll never come from me.
Okay. Beautiful, brother.
Good luck, Tim.
See you soon.
God Bless . . . .

# "FUCK THE SYSTEM!"

by STEPHEN BROWN

The U.S. has completely defoliated 15% of Vietnam, bombing the countryside with chemicals that can also cause deformed babies, mutagenic disorders and poisoning of soil, animals and drinking water.

That's the latest horrible information about the genocidal atrocities in southeast Asia, as created in the research laboratories of Dow Chemical, Dupont and the rest.

Hilda Thomas, NDP aldermanic candidate and organizer of Saturday's Vietnam Day rally and march, told the several hundred (mainly young) people assembled in front of the court house that the U.S. is making southeast Asia "look like the moon rather than the earth."

She mentioned such chemicals as 2-4 D, 2-4-5 T and cacodilic acid in her list of goodies Uncle Sam drops on the grateful peasants below.

2-4-5 T was "officially" banned by the U.S. gov't some time ago but there is evidence it is still being used, Hilda told me later. It was "banned" after bleeding-heart leftists in the U.S. caused a public furor about the fact that it causes birth deformities.

2-4 D, still in use unofficially AND officially, may also cause deformed babies, but the evidence is not conclusive yet, 'so we can keep dumping it until the bleeding-hearts have something definite on us,' as the general would say to the president.

CACODILIC ACID – A SURPRISE PACKAGE

Cacodilic acid is a lovely little suprise package for 'those stupid gooks': it contains an arsenic compound which, once it has reached sufficient concentration, poisons not only their soil and crops, but their animals and they themselves, because they draw their drinking water from wells in the poisoned earth. Whee! American might and inventiveness will win yet!

"Canada must take a stand," cried Hilda. "It must stop supporting this genocidal war." (Which it does to the tune of $350 to $400 million, in arms and supplies to the 'good guys', U.S.–Thieu.)

"City council thought they could intimidate us, force us to cancel this demonstration," said Hilda. "But just as we believe in self-determination for the Vietnamese, we believe in it for Canadians!

"The solution is not more police, repression, riot sticks. The solution is a society based on social and economic justice." (Just then, the gross horns on top of B.C. Hydro blasted out the noon signal of the first 3 bars of O Canada, causing a good laugh in its inappropriateness.)

"Our gov't must recognize," said Hilda, "that when we destory the ecology of Vietnam we are destroying the ecology of the whole planet." (A rather middle-class argument, to appeal to those who don't care too much about destroying the Vietnamese PEOPLE but sure care about it maybe hurting OUR environment.)

More of same type appeal: "We must recognize that when shiploads of 2-4 D are sent to Vietnam, it endangers each one of US."

"The solution to this problem," said Hilda, getting tothe point, "is the solution of a social revolution in our country. But this is a solution that the powers cannot accept. And this is why we have repression instead of change." Well said.

"We must not put our faith in men like Trudeau but in the power of people, working people, humane people."

LABOR IS JOINING U.S. PACIFISTS

Rob Lettin, of Seattle's Peace Action Committe, reported that the American labor movement is finally joining the students in the peace movement, in large numbers.

The workers are becoming aware that, at the same time the U.S. unemployment insurance and welfare funds are running out, the gov't continues to spend $30 BILLION a year on the Vietnam war.

"The U.S. will never be the same, after the invasion of Cambodia and the massacre of the students at Kent State.

"A whole generation of students is now galvanized against the gov't of the U.S."

George Johnson, vice-president of the B.C. Federation of Labor, said the protest against the war must be intenstified and must include broad particupation by labor. Good – altho' he's obviously a long way ahead of his membership, because there were bloody few union men in the rally turnout; nearly all students, and yippies (students of life).

Speaking of Yippies, about this point they detected the crowd was getting tired of speeches and formed a circle of about 20 people, squatting down, then all forward marched toward the centre, where they got entangled in a huge scrum. They did this several times, laughing and having a good time, then a chant: "Give us an F, give us a U", all the way through, then "What's that spell?" "FUCK THE SYSTEM!"

Al Katowitz photo

*Youth International Party candidate for mayor, Zaria(U) freaks for peace.*

By the time pacifist hotline-caller Alet McLeod got up to appeal for generous donations during the collection "because these things cost money", hardly anybody was listening, which is kind of a pity because rallies DO cost money.

But people were tired of speeches.

When 5 people from the Street Theatre did a really funny skit on Trudeau, everyone in the crowd was paying attention, for the first time. During the speeches, many had been chatting with each other. Further proof that politics has got to get out of the words-only medium of communication.

WE WANT REVOLUTION – NOW!

Trudeau was portrayed as a nerve-edge character bandying a stars-and-stripes gun for his own protection. When different opressed groups, like Quebecois, Indians, Vietnamese, women and unemployed came trick-or-treating to his door, he gave them next-to-worthless token gains, so they all got together and blew him up. "We want revolution – and we want it NOW" they chanted, along with many in the crowd.

Then the march.

There were enough prepared placards for nearly all the 300 or so who marched. They reflected the specific purpose of this year's rally: making people aware that the Vietnam war, besides being a genocidal atrocity, is the major cause of the inflation and unemployment in this country which is hitting the young and working people so hard. Nixon has admitted and expressed concern over the inflation bit (he had to, because "respectable" types like businessmen are getting aroused over it), but he hasn't said much about the high unemployment being an effect of the inflation, because that's just menial people hurt there.

There was a banner calling for repeal of the war act, too, but it was obscured by the scores of Vietnam placards.

CROWD SHUTS DOWN BRIDGE

As the crowd marched along Granville, I asked people in the street what they thought of it. Several said they didn't know what to think, none seemed very hostile, some said "It doesn't bother me" – or turn them on, obviously.

The manager of the Odean Theatre had some stronger words, tho' he refused to put his name to them: "If the U.S. moves out (of Vietnam) tomorrow, who moves in? You just got to look north – Red China." Don't you think the NLF is a nationalist movement? I asked him. "What's the NLF?" he replied.

Several said they didn't think Canada was involved much in the war, "not like the States", forgetting – or not realizing – that 65% of our economy IS American.

Meantime, many of the marchers were spreading out from the 2 lanes they originally occupied, to shut traffic down completely. Most of the younger demonstrators were making the connections between the automotive-pollution-consumption enonomy and the war.

Vietnam Action's small army of parade marshalls tried to wedge the march back into 2 lanes. "Do you want to move in?" they kept saying. "No," said many demonstrators, and kept walking out near the middle of the street.

The motorcycle police then had to use the middle lane for their sheep-herding techniques, and traffic stopped completely.

By using their bikes to bump people their way (bikes moving very slowly) the police managed to clear one lane for traffic across the Granville Bridge, though that still meant a monstrous traffic jam, because 5 lanes were bottled into one, very slow, lane.

PEOPLE CLASH WITH MOTORCYCLES

On the south slope of the bridge, many demonstrators, angered by the cops using their steel horses to bump people, widened out to 3 lanes again, leaving only 1 lane for the cops' bikes.

The parade marshalls shouted through megaphones: "If you're for the demonstration, move to the right!" But many people ignored them.

So for a while, traffic was completely halted. This situation lasted right up the hill to Broadway, and an air of jubilance built up over this takeover of the street. But at Broadway, where the march had to turn left, a whole string of VAC marshalls formed a corner wedge, narrowing the crowd back into just 1 lane on Broadway. That didn't last long, tho'. By Hemlock, 1 block east, people had taken over the whole eastbound side of the street. Some started shouting 'Go slow!' and the crowd slowed almost to a halt. At first the police were powerless but then they took most of their bikes off the 'narrowing' side patrol and put them at the back, to intimidate those at the back into moving faster. It worked. It's amazing how 12 or 15 machines (the bikes) can intimidate several hundred people. The bikes become veritable symbols of oppression, because ordinary people are so clearly unable to oppose their steel hardness.

The police had lots of tactics which they carried out with military consistency, some of them new to the demonstrators.

One that worked very well (for the police) was to line up their bikes at the front of the march, then one by one rev them up and jump-start them at considerable speed, heading straight toward the people trying to widen the march. Another was to drive so close to the marchers, from behind, that the mirrors, which stick out well beyond the handlebars, would clip people

Al Harvey photo

on the shoulder.

Most of the police remained calm on their steeds, one guy whistling constantly as if to say it was all in a day's work. But the few times someone, or a small group, actually remained in their path, taking the bumps from the bikes, some officers got really mad. When several kids did peace signs with their fingers in one cop's face, he lashed out a few times with his fists. One kid about 19 hit him back, but since he couldn't get off his bike the cop couldn't lay an assault charge, which is what normally happens, even though the police usually throw the first punches. The stinking fumes from the bikes, and the awful noise, also seemed to symbolize the power structure, based as it is on war, pollution, repression.

# DISCRIMINATORY NEW WELFARE POLICY: FIGHT IT

by JEANNINE MITCHELL

Starting November, the city welfare department will put into total operation a policy of refusing cash assistance to single applicants, according to the Unemployed Citizens Welfare Improvement Council and several welfare employees.

The program would appear to be in partial operation now. Over a week ago, the STRAIGHT received a tip from a welfare recipient that a new policy of refusing cash to single men would soon be put into effect. The man, who asked that his name not be used, claimed two social workers had told him the policy was a direct result of a directive from Gaglardi's office. He was told by them that he would be cut off in November.

HERE'S THE NEW POLICY:

Following up on this, we were told by two different social workers that such a policy was being put into effect, although no specific quotes from any directive were given. Both workers, who were interviewed separately, gave the same information as UCWIC:

- starting now, new single applicants to be refused cash assistance, unless in special circumstances, i.e. older, sick or disabled.
- present cases to be reviewed (it appears that most single people now on welfare will be kept on cash, unless they move frequently within the city, or run into a particularly zealous worker.)
- instead of cash, the single applicants are to receive: a) hostel accomodation, $2 weekly allowance, meal tickets worth $2.25 per day at White Lunch, or b) up to $10 per week rent voucher, $2 weekly allowance, meal tickets worth $2.25 per day at White Lunch on Hastings near Carrall. (reports that the White Lunch at this location will be used for welfare recipients only, with non-cash people to be placed on a register, are as yet unconfirmed).

LAZARUS WAFFLES

Although the UCWIC claims that they have received official confirmation that the policy is to be put into full effect starting November, the STRAIGHT ran into the dead end usually reserved for us by the welfare nabobs. Mr. Lazarus (who apparently confirmed the policy to UCWIC) had this to say when questioned about the program:

"The program is not a new one . . . we've been doing this for over a year now." "There is no new policy from Gaglardi that I know of, regarding this."

Mr. Lazarus also said in a moment of inspiration: 'We are not ENLARGING the program – we may be EXPANDING it."

He described the "small percentage" of applicants now receiving non-cash as "typically . . . the young person new in town, not a regular member of the working force, who has no recent record of occupying one place for long."

UCWIC official, Peter Pratchett, told the STRAIGHT that in the past week calls from people refused cash at the Single Men's Unit have increased " 150% " to ten calls or so a day. He says there was a complaint the other day from a woman who had just been cut off welfare and told to live in a hostel. She had been receiving welfare since January in Vancouver.

WHO'S A TRANSIENT?

Mr. Pratchett said the policy revolves around the interpretation of the term "transient". "In April of this year, a transient was a person who had been in Vancouver for less than 3 months. In September of this year, a transient was a person who had been in Vancouver for less than 6 months. In October of this year a transient was someone who had lived at one address in the city for less than six months and had worked in the city. Now it seems that a transient is going to be any single person who finds it necessary to travel to the welfare office."

He warned that the Honourable Gaglardi and/or city officials would pass the policy off in the press by claiming that it had always been in effect for transients. Idea being, of course, that by retaining the term and changing the interpretation, drastic policy changes could be swept under the rug.

Pratchett also charged that long-haired applicants were much more commonly given the non-cash program than short-hairs with similar qualifications. No surprise there.

NEW PROGRAM COSTS MORE!

Why is this change being made? Add up the costs of the non-cash program, b). It comes to $120.50 per month (rent at $10 per week is judged to be a maximum of $45 per month by welfare).

One source of information puts the actual cost per man-day of food to the welfare department at $1.50. In other words, welfare pays $1.50.

One source of information claims that under a special agreement with the White Lunch, the welfare department pays only $1.50 per day for food listed as worth $2.25. Even at that, the total cost to welfare would be slightly over $98 per month. Yet maximum cash assistance comes to $95 for a single person!

The program not only is more costly, but makes life much more difficult for the recipient. In order to be near the White Lunch, the single person on this program must find a room for $45 or less in or near the Skid Road district. After all, no money is allowed for transportation – unless you count the piddling $2 weekly 'comfort' allowance.

COME DOWN TO DESOLATION ROW . . .

The single people will be forced to eat the slop served at the worst White Lunch in the city. Anyone who has eaten there knows what that means: the 'food' has all possible taste and nutrition boiled out of it, fellow customers throw up on the floor around you, old men piss in their seats, junkies and prostitutes come on to you to spend your money on them, and in the bathrooms, sad homosexuals make passes at you while you wade around in a puddle of piss and vomit, and, occasionally, remnants of plumbing wrenched off the wall . . . White Lunch – that's a hell of a name isn't it? Naked Lunch, anyone?

What entertainment will the recipients of this new program have? Well, with a lonely, cockroach-crawling room for 'home', they will probably prefer the streets outside. They can have a nice walk to Pigeon Park, where they'll meet all kinds of people in even worse shape than they're in. They can buy vanilla extract and bayzy with their 'comfort' money, and steal their other needs from the local stores. Yeah, and when they get drunk enough, or get caught stealing, they'll be nice and handy to jail. Put 'em on desolation row. Give 'em a preview of their future. Yeah.

PRETTY DISCOURAGING

Gaglardi will probably claim that the program will save money in the long run because it'll discourage "deadbeats". It probably WILL put off the few kids that want a free ride, too. And as for the rest – the majority who can't find those thousands of jobs he always yaks about but never fills – the majority who are genuine victims of an unemployment crisis that has hit the young hardest – they'll just get discouraged. Period. The new policy sounds suspiciously like a direct tunnel to jail: get the hippies in the skid road circle, where the cops can keep an eye on them. Is the welfare department afraid of having the kids stay together cheaply in communal houses with their friends, where they can pool their money and efforts and buy good, healthy food from the food co-ops, learning to grow up and get away from the system?

I've done my best to get the facts straight. More will be forthcoming if the information is wrong. Until then, I urge all single people refused cash to phone the UCWIC and at least let your complaint be recorded so the welfare officials can't deny their policy exists. I also urge you to FIGHT this cruel decision. It is essential for our survival that we STAY TOGETHER, forming food and HOUSING CO-OPS. The mass opinion is against us – it's up to you to look after yourself!

UCWIC can be reached from 9 to 12 a.m. at 731-0131.

## NOW *IS THE TIME continued*

in the elections.

A Quebec Liberal MP threatened the military if the PQ won at the polls and then refused a federally ordered referendum on independence. An investment firm leaked a letter advising clients to withdraw capital from Quebec. And an anti-French scare was waged among the English Quebeckers and immigrants.

When the polls showed PQ a close second to the Liberals with 35% of Quebec undecided a dramatic financial scare was organized. With all newspapers in attendance a heavily armed caravan of Brinks trucks took stocks and bonds from Montreal to Toronto for Montreal clients of Royal Trust. I was told that this manipulation left extreme bitterness in many Quebec independantistes.

Despite all this the PQ won 24% of the votes. And this represents one third of the French speaking vote as well as 50% of the French in Montreal. But the PQ only got 7 seats, because seat riding sizes strongly favour the more conservative rural ridings. A PQ member in the assembly represents 90,000 Quebecois, while a Liberal represents 17,000. Including the Union National vote, it has been shown that the non-Liberal separatist vote outweighed the Liberals. (An analysis of the PQ, UN and Liberal vote has been made in Quebec to show that the majority of Quebecois favour independence.)

The violent reaction expected after the elections didn't come. But even a strong supporter of parliamentary methods such as Levesque has warned that '74 will probably be the last chance for Quebec to democratically opt for independence.

Similar manouvers in Montreal. Mayor Jean Drapeau has become a civic version of Duplessis. He has his own form of conservative urban nationalism – showy projects, like EXPO, the Olympics and a shiny business skyline. But has done nothing to right the injustices of poverty and unemployment in Montreal. The tenements are hidden from tourists' eyes by bright coloured fences put up by Drapeau's government. During EXPO someone scrawled "Visitez les slums" on a building as a reminder that progress in Montreal was not for the poor.

Originally elected as a reformer, Drapeau is now part of the new status quo. He has been in power for 10 years, and last week every Drapeau supporter was returned to City hall in the municipal election.

FRAP, the only major opposition, was organized by workers committees and citizen action groups to challenge Drapeaus tight control. They ran candidates in poorer sections on urban issues such as houses and roads. (See FRAP manifesto page 13). Then Drapeau latched onto Marchand's statement that FRAP was a front for the FLQ. He agreed with it and agreed with a reporter that there would be a "blood bath" if FRAP won.

FRAP president Paul Cliché replied, asking: "Who then is the real terrorist. Who is spreading panic and terror?"

FRAP didn't expect many seats. But the panic and terror worked and they got none. The war measures had also been used to arrest 2 of their candidates, seize their presses and prevent distribution of leaflets.

Through their actions political power in Quebec seems to have one clear message for those trying to change things: You will not do it peacefully. We will block you by whatever means necessary.

WHO ARE THE FLQ?

Some people have replied with a similar message: We will change things by whatever means necessary. And the actions of the FLQ follow a pattern similar to that of the Quebec left who have chosen less-violent means. In the early 60's the first FLQ members were bombing symbols of English dominance – mail boxes and statues. Later they turned to bombing more direct exploitation – Montreal stock exchange and industries with workers strike. Now they are also hitting at members of the Quebec elite who support and profit by Quebec's exploitation – bombing Drapeau's house and killing Laporte.

The FLQ are neither a small band of extremists nor an arm of a widespread conspiracy. They come out of the Quebec left, and from among the exploited. And although the Majority of the Quebec left is not about to take part in FLQ-type actions, they share the same frustrations and repression. In the last couple of weeks, many people in the Quebec left have been careful not to condemn FLQ actions: The violence of the system is more to be condemned, they say.

But the FLQ does not want everyone to become terrorists. Their actions are intended to raise people's consciousness, and show them that they can fight exploitation. They are exemplary acts to overcome the psychological paralysis of an exploited people.

Classic terrorists spread confusion – a bomb explodes in a crowded public street. But the FLQ tries to communicate political motives. Speaking to students before the war measures, Vallieres said: "You are the FLQ. You and all the popular groups that fight for the liberation of Quebec." They have in mind a popular uprising.

WHY KILL LAPORTE?

Each successive FLQ cell has been broken by the police. But the cells have gotten tighter and tighter. Now the police can find neither kidnapping cell. These cells appear to have a lot of autonomy, as central control is easy to uncover in urban guerrilla warfare. And as one person suggested to me in Montreal: The Liberation cell which kidnapped and probably still holds Cross, was alot cooler than the Chenier cell which Kidnapped and Killed Laporte.

But why kill Laporte? He was once a radical. A journalist who opposed Duplessis, when others were silent.

Most of the radicals of the 50's have joined today's status quo in Quebec. They opposed Duplessis with a view of an open society with individual liberties and democratic government. But economic power slips by democratic institutions. And when the economic power was challenged the former radicals traded liberalism for law, order and repression.

Trudeau, Marchand, and Pelletier in Ottawa, were still fighting against Duplessis. They said they were fighting a conservative nationalism, at a time when many Quebecois were being radicalized by nationalism.

But in Quebec many people were less charitable. They said nost of the Duplessis radicals had joined the new status quo for power and prestige.

Rejected by many of their old allies, the former radicals viewed the rising radicalism in Quebec with alarm. Trudeau has been largely repudiated by much of the Quebec intellectual left. He once even turned over the magazine he edited to Vallieres. Marchand, a former CNTU president, now only feels confortable talking to chambers of commerce in Quebec. These experiences from a psychological backdrop for repression against the Quebec left.

Attacks have been led from governments in Ottawa, Quebec and Montreal. The attacks have polarized Quebec society as have FLQ actions. And the Quebec elite who co-operate with exploitation are seen with increasing hostility. (Late-comer and technocrat Bourassa for

*See NOW, continued page 14*

# GEORGIA STRAIGHT

the TYRANT'S FOE - - THE PEOPLE'S FRIEND - - -

56A POWELL STREET
VANCOUVER 4, B.C.
PHONE (604) 688-3686

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PRENSA LATINA (PL)

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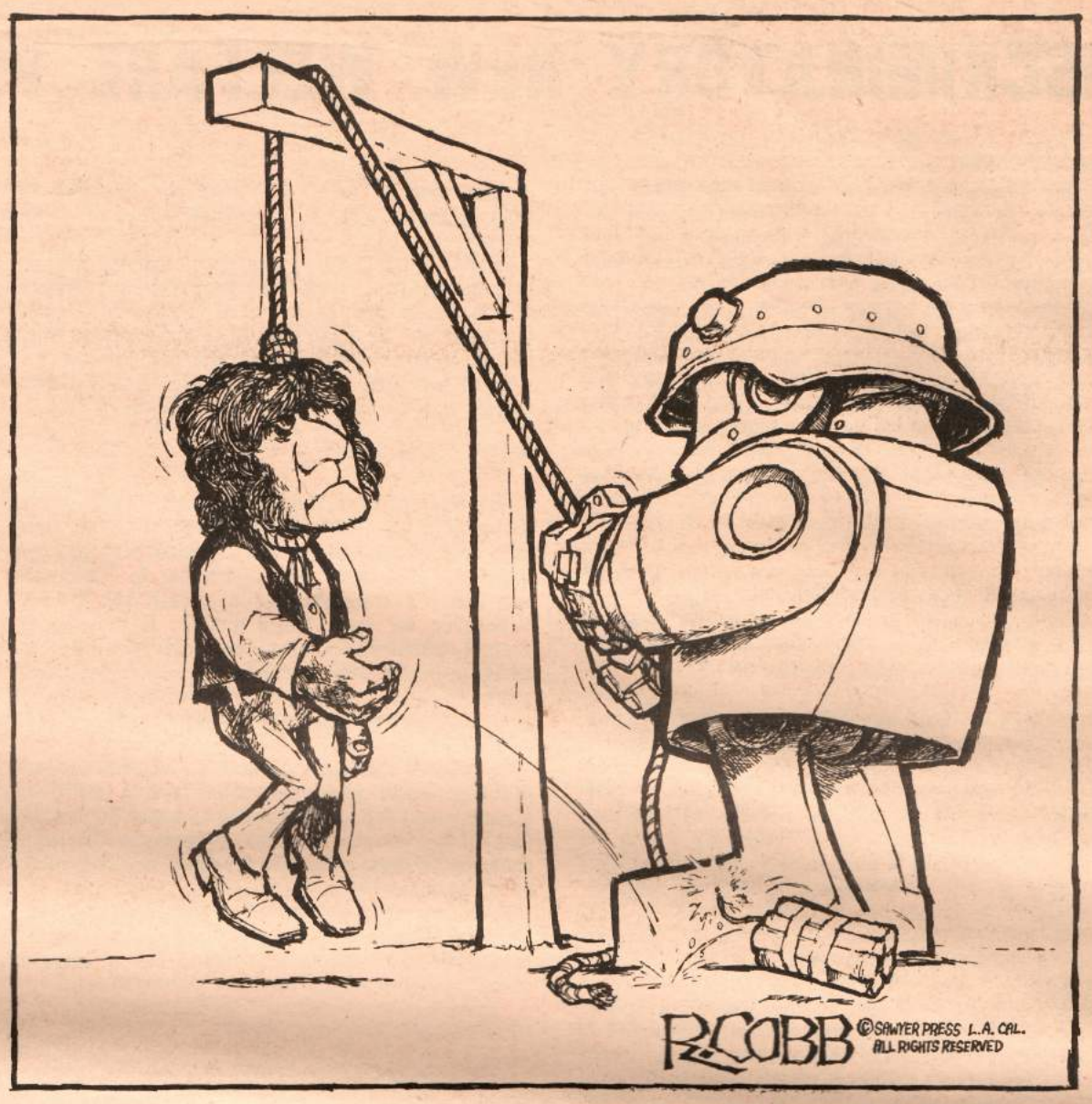



## SHOOTING FROM THE HIP

High there,
I hope every thing is cool at your establishment.
Just a note to tell you that the job situation in Vancouver still stinks. I've cut my hair, changed my associations with the head scene, and other wise tried to look straight. Alack and alas to no avail, still no decent, worth while work (unless you consider delivering hand bills worthy.) So, a few of my friends stole four "high" power rifles.
Unless things change, we will prepair our-selves for the revolution.

love on the street,
.303
.30/06
.308
.308

See you on the street.

## PIGS USE PRESS!

DEAR MR CAMERAMAN
PLEASE TAKE HEED TO WHAT I SAY
BECAUSE YOUR PICTURES
ARE LOCKING OUR SISTERS AND BROTHERS AWAY

The irresponsible actions of the Free Press and photographers who record the history-making actions in the city are hindering the revolution!
With your help, the pigs have been able to rip off our friends, keeping them from living for months and years at a time.
The pigs:
do nothing at cultural trips like pop festivals, picknicks parties except snap snap snap, compile compile compile
they have their own photographers of course but they also use free press, unfree press, TV footage the people they see most frequently in these pictures they figure are some kind of leaders, see... then at liberation struggles like Granville St., the Bay, Jericho, they take some more snap snap snap THEN
They sit around and look at their files, then pictures some said disturbances and say aha! look at this guy/girl...we can get him/her...and a month – 2 months later...warrant, arrest, quick trial with pictures, undercover pigs and...RIP OFF for rehabilitation.
It's about time asshole photographers and the "FREE PRESS" realized its fucking responsibilities to the people!
If the photo coverage of revolutionary events presented to the underground press is dangerous to the well being of our sisters and brothers then that sort of coverage must not be displayed.
The truth of the event can be photographed without offering a human sacrifice to the police. The energy of the happening is not captured by flashing some faces in the papers.
Many people recognize the threat that photographers and the free press pose to our safety by publishing stupid fucking pictures. We are asking both to accept their responsibilities to the people. If these responsibilities are not met then the people will carry them out.

unsigned

# Letters to the Straight

## EDMONTON TRUST IS

Dear People:
For the past seven years I have been using a lot of dope and I don't mean the shit you young people are doing today.
Up until I started going to TRUST for some kind of help, things looked hopeless. Now I have a good idea who put that ad in the "Straight" saying bad shit about TRUST and all I can say is this person is pretty fucking creepy. I for one can honestly say that TRUST IS, and I am most grateful.
Anyone who says they were hassled or fucked up is laying a trip on everyone. Now a lot of people know me on the coast and quite a few here in Edmonton and are hip to how much I liked my Junk, just ask around, people. It took this organization to show me where it was really at.
PEACE to all, even the person who IS'NT.

Gerry Boyko
(Pencil Louie)

(Ed. note: the writer is talking about an ad which appeared a few weeks ago in the STRAIGHT. I don't edit the classified ad page, but if I had seen the ad, I wouldn't have printed it. From what I saw during a recent visit to Edmonton, TRUST IS doing a good job in dealing with drug problems and freak-outs.)

## DIRTY OLD JERSEY

Dear Straight People:
This is to inform you that we have become part of the American capitalistic system, and have bought a house.
We've been living in this country for a year now, and our opinion is still the same: Canada is a better country. Please try to keep it that way, by discouraging American absentee landlordism. We understand that land in the interior is being grabbed up at an incredible rate and we feel that it's too bad that B.C. will eventually become like this place we live in. New Jersey, for all its very high population, has a large number of open areas, farmlands, industrial parks and so on, but everywhere you look, there are NO TRESPASSING signs. There is virtually no free land, except a few small parks, where people can go and walk around, or set up a tent, or any of those things. We went "to the shore" once this summer, and it was a neon horror. Atlantic City, which is apparently ten times as bad as the place where we were, should probably be bombed or something. There is no freedom anywhere: everywhere there are signs telling you where you can't go, how you can swim, where you can eat, no surfing in most places. Most people in Vancouver don't realize just what they've got in the way of beaches out there, and if they keep fucking them the way they're doing, the coast of B.C. will look just like the coast of New Jersey.
The high schools out here are not to be believed. Aside from the race riots, of which there haven't been too many yet, the students spend much of their time blowing up toilets and shooting H in the cans. In the high school near us, most of the students are stoned on something most of the time. Grass is a fine thing, but not 24 hours a day. We've been trying to find out why they destruct their schools, but seemingly the answer is that they want a day off now and then. They don't want to quit, they just want to get suspended for a few days. I don't know, maybe it's just the quality of the teaching which makes school a bore. The problems seem to be becoming more complex all the time, with more and more students freaking out and dying of ODs and things like that. Preserve your sanity up there, you guys!
There are some good things happening, however. One is that we and about ten other people have been working very hard all summer to put together the Whole Earth Center. The WEC is a non-profit ecology center in downtown Princeton, N.J. in which we will be selling all natural and organic foods, as well as foods for the macrobiotic people, but we will also be selling and distributing literature, recipes, and other information of an ecological nature. We're opening this Friday in a tiny little shop, but we expect business to boom so that we can get out of there and into a larger place where we might be able to start up a restaurant along the lines of the Golden Lotus. Since we're non-profit, if our business does well, we will be able to continue to lower our prices. We were thinking of becoming a co-op, but we understand that there are legal hassles, i.e. if we went bankrupt, we would be liable as individuals. Does anybody out there know about the legal problems of being a co-op, as opposed to a corporation or limited company?
We'd like you to tell your readers about us so that if they happen to get out here, they'll be able to get together with people of like minds. We're very fortunate to have a beautiful guy from the Whole Earth Truck Store in Menlo Park, California, as our manager, because we want the Center to have good vibes. It's the Whole Earth Center, 173 Nassau Street, Princeton, New Jersey. Earth Consciousness is its main product.
We see that you're having more Canadian content in the Straight all the time. That's good. You can read about the U.S. in any paper on this continent, but it's hard to find out what's going on in Canada, especially when you're a Foreign National. (!)
Keep fighting Social Credit, and continue to spread your light on us through your paper.

Peace,
Linda & Gordon

# LETTERS
*continued*

## GIVE QUEBECOIS A CHANCE

Friends:

Sure we all go thru some heavy changes when a member of a government is killed, especially now when it's the first political assassination in Canada since the 19th century.

Nobody likes murder and we consider the F.L.Q.'s actions immoral. But how are you spposed to feel when brothers and sisters we knew, if only fleetingly, are arrested in the heat of the night? We're sure of one thing: not one of them believed in murder or terrorism and they weren't members of the F.L.Q.

And here's the catch. They, and nearly all the others who were arrested, were good, out-front folks. They were fighting the good fight for the rights of consumers, tenants and underpaid workers. Which means that they were struggling against the following people: the big boys who own the realty companies and Finance Drapeau and aren't French; the Quebec doctors, both specialists and G.P.'s who were – and maybe still are – trying to sabotage the incoming medicare plan; and the elite piggery who sit on the boards of Canadian/Anglo/American companies in Quebec.

It's true enuff that the Quebecois aren't a bunch of robots, all holding the same opinions. The April provincial vote was split up between Five parties. And seven-tenths of this vote wasn't in favor of separatism.

Yet by and large, the good folks, the people of the left, sincerely committed to peaceful change, are inside the P.Q. and F.R.A.P. and they're separatists. It was these brothers and sisters who were vamped on by the police and the R.C.M.P. Then Marchand smears FRAP, the first strong left-wing civic movement in Montreal's history. That can't hurt Drapeau's party and the realty biggees. CNTU leaders are picked up, which sure won't cause any frowns in the elite piggery's board rooms. Meanwhile Trudeau says a state of insurrection exists, but besides one murder, where's the proof Pierre?

The murder which was inexcusable gave old Pierre the chance to destroy the peaceful movements for change, which some have spent many a year building.

But the answers to Quebec's questions are still blowin' in the wind. What's going to happen to the 800,000 Montrealers who are poor and 9 out of every 10 are French? Or the Quebecois workers who still hold the shittiest jobs? (See the B & B reports), or the 10 per cent of Quebec's labour force that's lookin for a job but can't find one cause there ain't any? They're mostly French, too.

A change is gonna come unless these things aren't put right. Ask the straight ole Times of England that says so, that's who.

Who knows? If the peaceful left-wing people in Quebec are given a chance, maybe separatism would be chosen. Remember this, if they're given a chance we'll all come out alive. And with our civil liberties too. Won't that be nice?

Poivre Rouge/Red Pepper

Granted it's a long letter but these are amazin times.

## DOUK'S CALL

Awaken the mind without fixing it anywhere.

flowers

Lawrence William Chernoff
Jesus Christ
Buddha
Grand Forks, B.C.

## USE RAILS WE'VE GOT

Your map of "Long Range Rapid Transit Network" (issue of Oct. 7-14) tells me one thing: use of existing railway tracks could accomplish all that is necessary in the way of rapid transit. Apparently, the scheme is to use the Arbutus track in any case. Why not use the CP track with stops at points along the harbour in East Hastings, with a branch across Second Narrows, and also a continuation immediately possible to Port Moody? The CN tracks parallel Kingsway into New Westminster. Let's use the $300 million to "bribe" CP and CN, if necessary, into doing what they should be doing already with existing track. Or is it possible that no one has asked them to do it?

Yours sincerely,
Ralph Maud

## AFRAID OF JUSTICE

Re – FLQ Kidnappings

Behind the grief of the Canadian people over the victimizing of two people is fear. If they really cared about life they would be more upset by the war atrocities committed in Vietnam by the U.S. and the murdering and imprisonment of negroes. The Canadian people are afraid. So far they've been able to avoid getting involved, avoid being human in relation to the plague that infests our globe. People, their brothers, are starving and being killed around the world and suddenly they're upset by the kidnapping of two men? I do not believe their cry for justice is real. They are afraid.

Chard

"YUH DONE GOOD, BOY.. NOW DON'T WORRY, IF ANY OF THEM IS STILL ALIVE, WE'LL HANG 'EM."

## OPEN LETTER TO THE WORLD

Dear World

Am I crazy – or do all of you seek? If it is my truth that I cannot accept the meanings for existence or what I can and have experienced – is it wrong if I ask for time. Time to do this, from you that have found yours. Or do I have to make a choice between life as I experience it and nonlife. Am I asking for that much from you.

Yours truly,
Ian D. Fowler

## MAYOR SHOCKED!

I've just watched the 6 o'clock news, and I quote "Mayor T. Campbell is shocked that he can't walk freely in HIS city."

My answer to this is: if he had contributed to this city, other than riot sticks and over-excited fuzz, then he might not have to feel this fear. I'm not saying he should give everything to everyone, but no one should say "no!" to compromise!

A. A. Cool

P.S. – I'm not a radical, but I do recognize that a change is needed, and is coming.

## EDMONTON LOVE NOTE

Head Manager:

Keep your filthy illegal trashy magazine in Vancouver. How dare you send it across Canada.

You'll be arrested and fined heavily. You have no decency or respect for minors; you disgrace women a lot. These Hippies and you should be shot, lazy bums. All of you drop dead first.

We're notifying Trudeau & the Ottawa Legal Dept. & the Queen. It's illegal to exploit obscenity & disgraceful to the public & Canada.

You are all no good lazy filthy & dirty pigs. Russia & Israel shot such Monsters.

(Unsigned)

(Ed. note: I came across the above letter by accident the other day while looking thru some old mail. Upon reading it now, it all makes sense. Let me explain.

Enclosed with the letter, postmarked Edmonton, July 12, 1970, was the torn-off corner masthead of our July 7-14 issue. Written on the masthead were comments like: "You filthy pigs in Van. Drop dead.", "Illegal", "Filthy trash & garbage", and "DROP DEAD".

On July 10, 307 copies of this same issue were seized from the office of our Edmonton distributor, Soft Machine a Cool-Aid type of organization. The Edmonton courts are holding a "trial" sometime in the future to decide whether or not the issue is "obscene". In the meantime, unwanted expenses and legal costs are mounting up for all those concerned.

So far, our Edmonton lawyer has succeeded in having the judge switched, because the judge who wanted to sit on the trial is the same judge who signed the warrant of seizure!

But the question I would like to ask is this: Was this whole thing started by the madman who wrote the above letter?)

## HALLOWE'EN DISASTER

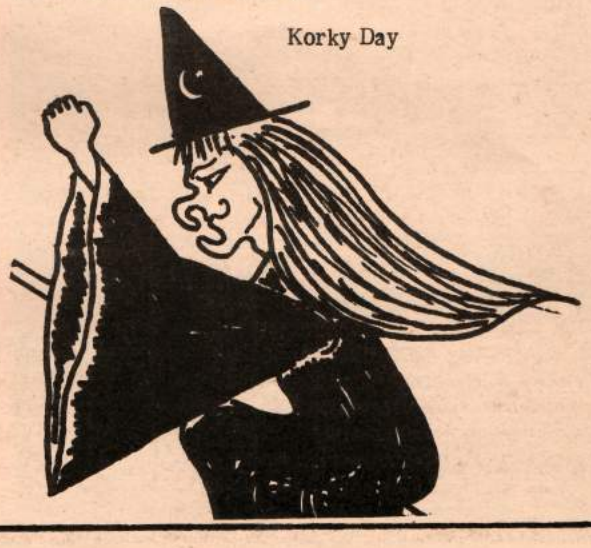
What should have been a time of costumes, parties, kids running around the neighbourhood and High Holy Day for the gay community turned into an ecological disaster.

Fireworks went off so thick and fast that the smoke polluted the whole city. For 3 days the firework pollution was probably greater than the autos'.

On top of that, the city has to pick October 31 as a day to allow leaf and garden burning. It is stupid to allow it in the 1st place. All that potential compost and mulch is allowed to go up in smoke because people are too lazy to use it. They would rather turn it into smoke and breathe it. Then they spend money buying artificial fertilizer. People realize that a forest fire is a disaster, but when Vancouver's sky is that awful deep, red-grey from leaf burning which looks the same as a huge forest fire's smoke, they do not; they feel no terrible shame. Another ecology blunder was setting the date of the public burning too far in advance to know if it would be windy. It was not. As of this writing (Monday), the smoke is still hovering over the city, and people are still burning, although it was only legal on Saturday. The next legal burning day is Nov. 7. Please, people, do not burn. Please organize a demonstration against it.

Lastly, the parents set a terrible example by giving out such unhealthful treats. They could give fruit, nuts and popcorn but a look in any tyke's bag reveals mostly candy. Candy is next on my list of unrecognized evils after pollution, drinking and smoking. If anyone out there still believes the harmful myth that white sugar (the main component of candy, cake, soft drinks, etc.) is good for you, please go beyond the straight food commercials and the Establishment doctors and dentists and find out the real harm it does. Brown sugar is not really much different than white; it is also highly refined. The only common healthful sweets are fruit, honey and real maple syrup.

Korky Day



# SOLEDAD BROTHER: the prison letters of George Jackson.

Bantam Books paperback, $1.50.

"What is happening to me here, what has happened, what will happen, can never surprise or upset me again. My nerves have been fractured, my sensibilities outraged, for the last time. It's all a matter of course to me now. My outlook is clear and the future holds no more terrors for me."

Those are the words of George Jackson, one of the thousands of political prisoners rotting in dungeons of the Pig Empire or awaiting farcial trials in the kangaroo capitalist courts.

Jackson's case is different from others only in the degree of the travesty being perpetrated upon him; he is a revolutionary, he is black, he had already spent his entire adult life in prison, he refused to submit to the degradation of bootlicking for his freedom, and for these reasons the viscious dogs of Just-us are howling for his death.

What have the so-called authorities accomplished?

"They've created in me one irate, resentful nigger – and it's building – to what climax? The nation's undertakers have grown wealthy on black examples, but I want you to believe in me, Angela (Davis). I'm going to make a very poor example, no one will profit from my immolation. When that day comes they'll have to bury ten thousand of their own with full military honors. They'll have earned it."

George Jackson, along with Fleeta Drumgo and John Clutchette, the Soledad Brothers, are charged with the killing of John Mills, a white prison guard at the notoriously racist Soledad Prison in California. The killing took place several days after another white prison guard fired four shots at some inmates allegedly skirmishing in the recreation yard, killing three black and injuring a white (this was justifiable homicide).

There were dozens of witnesses to the fact that Jackson and Clutchette were watching t.v. and Drumgo was in his cell when Mills was beaten to death.

These witnesses were transferred to other prisons as soon as it became apparent that the Brothers were going to have professional legal defense against the trumped up murder charge. The area where the killing occured has been renovated, eliminating reference points and changing the entire perspective: of the area. Any prisoner who could testify as to what really occured was separated from the main prison population for intensive interrogation and isolation. This is how one obtains a fair trial in Amerika?

Jackson, Drumgo, and Clutchette had been identified by prison guards as the new breed of black militants that are beginning to multiply in every prison in the Pig Empire. Therefore, prison officials decided to use the Soledad Brother frame-up as an example of what's in store for uppity revolutionary niggers who insist on demanding their human rights and dignity while in the whiteman's prison. Since the Soledad case began seven other prisoners (all black militants) of Soledad have been framed with another murder under similar circumstances.

The spirit of the Brothers is exemplified in Jackson's book:

"Well, I don't care how long I live. Over this I have no control, but I do care about what kind of life I live and I can control this. I may not live but another five minutes, but it will be five minutes definitely on my terms."

Spineless Canadians who remain silent while their nation becomes a police state, could take a lesson from George Jackson.

Jackson's biography is one typical of most young black poor people. He was the son of a Pasadena post office employee; attended Catholic school, sang in the choir, and generally subscribed to the values and information provided to him by the church and his family.

When he was 15, still too young to drive legally, he had a slight accident with his father's car, knocking a few bricks out of the outside wall of a small grocery store near his home. George's father paid the damages, the store owner refrained from pressing charges, but George was still sent to reform school. Three years later, shortly after his release, he bought a motorcycle which turned out to be stolen. His mother had the receipt and produced it for the police, but Jackson was sent back to the reform school, this time for theft.

After being released on that charge he got a job and bought a second hand car. One night a friend he had been driving with, ordered him to stop at a gas station, went inside, and stole $70.

Although the white gas station attendant was willing to testify in court that Jackson hadn't been involved in the robbery, the public defender assigned to George got him to plead guilty with the understanding that it would result in a lenient sentence. The sentence turned out to be one to life. Jackson has now been in prison a total of 13 years.

"The only reason that I am still alive is because I take everything to the extreme, and they know it. I never let any of them get within an arms reach, and their hands must be in full view. . .Nothing, absolutely nothing comes as a surprise to me."

On August 7, 1970, Jonathan Jackson, George's 17 year old blood brother, attempted to liberate several prisoners from the County Couthouse in Marin. He was killed in the attempt, but in dying became a revolutionary martyr and symbol of the aspirations of his people.

"The young Panther Party member, our vanguard, must be embraced, protected, allowed to develop. We must learn from him, and teach him; he'll be full grown soon, a son and a brother of whom we can be proud. If he sags we'll brace him up, when he takes a step we'll step with him, our dialectic, our communion in perfect harmony. . ."

on revolutionary black youth, in a letter to Jackson's lawyer, Fay Stender.

In George Jackson's Prison Letters one can sense the determination of the true revolutionary, the unbendable spirit, the intensity of a complete human being dedicated to the liberation of his people and all oppressed people. The ruling class of the Pig Empire has done everything it possibly could to break George Jackson, to turn him into a bootlicker and yes-man. They have failed miserably. Now they must resort to the only answer they dying culture has to the demands of the unchained spirit – they must put George Jackson to Death.

The dedication of his book is the vow of an entire revolutionary people which is beginning to awaken:

Tall, evil, graceful, bright-eyed, black man-child – Jonathan Peter Jackson – who died on August 7, 1970, courage in one hand, assault rifle in the other; my brother comrade friend – the true revolutionary, the black communist guerrilla in the highest state of development, he died on the trigger, scourge of the unrighteous, soldier of the people; to this terrible man-child and his wonderful mother Georgia Bea, to Angela Y. Davis, my tender experience, I dedicate this collection of letters; to the destruction of their enemies I dedicate my life.

George Jackson

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# "WHY I AM AN EX-CATHOLIC"

by JULIA VAN LAKERVELD as told to GRATTON GRAY

I would like to tell you why I am an ex-Catholic and also why Catholics embarrass me.

Being a Catholic is inconsistent with using your own mind, reaching conclusions based on logical reasoning and being a free individual. The Catholic mind is controlled by dictatorial church policies which in turn are based on an eternal search by the Vatican for more dollars and more property and more people, the better with which to perpetrate a reactionary system.

Recently the Pope announced that the Church would not condone therapeutic abortions "even if the mother's life were endangered by the pregnancy."

I was born into a devoutly Catholic family in a remote part of the Canadian prairies. My parents were so pious that, although they considered the distance too far for a doctor to travel to attend my mother at my birth, when I was eight days old they travelled eighty miles each way by horse and sleigh to a Catholic church to have me baptised. My mother wore men's woolen socks because she had no overshoes, but my father paid the priest $15 to baptise me.

A few weeks after that, while my mother battled pneomonia which resulted from the trip, my aunt wrote that "it is a splendid thing that you have brought another Catholic into the world and I am overjoyed that you had her baptised immediately."

Our family life was a terrifying example of a woman – my mother – being kept barefoot, pregnant and intimidated by the Church. I was the sixth born among fifteen children. Three died in infancy, one survived as a mongoloid and another spends her life in a wheelchair. The others have each been treated for severe mental or physical defects. I spent some time in a mental hospital for shock treatments when I was in my teens. I worried most of my childhood because every time my mother became pregnant she would cry for days and often threaten suicide (a sin.)

The Catholic church dictates that wives are subject to their husbands, which means that a wife sins against the church if she refuses her husband sexual intercourse. My father apparently made many demands on my mother and did little work.

We lived in a four-room house heated by a wooden cookstove. In summer our water supply came from a polluted slough; in winter we melted snow in galvanized bathtubs on the stove. We had little food, and fewer clothes. There was no money for books or hobbies or medical care. None of us ever saw a dentist although we all had very bad teeth.

We had no friends. We were so poor and funny looking we were scorned by other children in the district. In summer time we couldn't swim with them because our underwear was so ragged we were ashamed to undress in front of anyone. Skates and bicycles were unknown; once we fashioned a toboggan from a discarded washtub and used it to coast down a snowy slope but my brother cut his eye on a jagged edge and we had to throw it away. We couldn't keep pets because there was no money for their food. I once got a little white kitten and took some of my baby brother's milk to feed it but my father found out and gave me a beating so I had to give the kitten away.

Once I was offered a part as a beetle in a community pageant, but I had to have a costume which we couldn't afford so I couldn't take that part.

But my parents always had money to give the priest a donation to say masses for dead people. The priest once made my mother cry. When my grandfather died the priest wanted $25 to conduct the funeral service and my mother didn't have the money. The priest told her that it was her Christian duty to provide for such things.

After twenty-five years of child-bearing, poor food and overwork, my mother died when she was forty-five. I didn't go to her funeral. I knew that the priest would extoll her virtues as wife and mother and exemplary model of Catholicism and I would likely give in to the temptation to drown him in the baptismal font.

I have met one or two relatively humane priests who brought second-hand clothing to our house. One, a rotund man with piercing black eyes, brought my mother a rather seedy-looking muskrat coat. She wore it while the neighbors snickered at her pretentions to grandeur, but I knew that it was the only coat my mother had, and I was ashamed.

Chiefly the priests were concerned with saving our souls and teaching us catechism, which is a kind of brain washing. Later, after I divorced myself from the Church, I reasoned that these priests are the agents of a Church which seeks to impose its totalitarian views on a world which, without them, could move faster towards global sanity.

The Church encourages brain-washed women to bring yet more children into an already over-populated world. Education might help lead Catholics out of the trap, but the Church employs censorship to keep its members in line; dictating which books may not be read, which ideas may not be entertained.

The censorship is an effective weapon. In the hands of the Pope it is a sharp sword with which he threatens to cut Catholics off from life everlasting unless they do what they are told to do in this life.

Meanwhile, the Catholic church maintains one law for the rich and another for the poor. Money can buy anything – forgiveness, divorce, favours. Divorce is granted in the form of an annullment to anyone who has the price.

Catholic women, of course, are the back-benchers of third-class citizens, regarded chiefly as a repository for a foetus, and little else. They are brainwashed into believing that producing more children increases the power of the Catholic church, and that it is God's will that they do so. These women accept their subjugation as penance for original sin, and bear their suffering silently, and mindlessly.

During Canada's last major polio epidemic, a young married woman was stricken with polio and spent eleven months in hospital. Before she was permanently discharged she was given a weekend visiting pass to go home with her husband. On that visit she became pregnant. Her doctor, a non-Catholic, recommended an immediate abortion. She consulted her priest, who told her that abortion was murder. She died several months later during the premature delivery of a stillborn child.

Another Catholic mother of seven, who was again pregnant, told me that her husband refused to have sexual intercourse with her as soon as she became pregnant. They had been married for eight years, and had had sexual relations approximately a dozen times in total. The husband was later charged with incest – he was having sexual relations with their eldest, preteen daughter.

The Catholic doctrine perhaps provides a spawning ground for sexual aberrations. When I originally came to Vancouver I met an older, wealthy Catholic man who was married and went to mass each Sunday with his wife. He told me that he would not consider having sexual relations outside of marriage but he liked to lie down beside a woman, fully clothed, and rub himself against her until he had an orgasm. He offered to find me a place to live and help me get job training if I would see him once a week to indulge his practices. I asked how he intended to satisfy my sexual desires.

"You're a good Catholic," he said. "You know that you cannot have sex outside marriage."

# HIP POCRATES

## Eugene Schoenfeld, M.D.

WARNING: Heroin has been blamed for the tragic deaths of Jimi Hendrix and Janis Joplin. I've noted before the fact that heroin is the leading cause of death among young adults in New York City.

But Jimi and Janis knew about the dangers of heroin. Why then did they die? My guess is from a mixture of drugs. Large amounts of barbiturates were found in Jimi's blood and Janis was seldom seen without a bottle of booze. Alcohol, barbiturates or narcotics taken alone frequently lead to disasterous results. When combined they are even more dangerous.

Dear Dr. Schoenfeld:

I woke up this morning to see our tomcat squatting over a dish of super marijuana. But I couldn't save it from a soaking.

My question: can we damage ourselves smoking peed weed?

ANSWER: My red bearded veterinary consultant says he doesn't know of any diseases which can be transmitted to humans via cat urine. But male cats often produce urine with a particularly strong lasting odor. Throw out the grass and the cat.

Dear Dr. Hip Pocrates:

Recently you wrote several interesting paragraphs in answer to a man's inquiry about his impotence. You mentioned that liquor could be a contributing factor, I remember.

My husband is a very heavy drinker and to date has not found a sufficiently good reason to slow down or quit entirely, which would please me more. He seldom has an urge for lovemaking. When he does he is never able to consummate it, though at one time we had a very satisfactory relationship, physically.

What are the prospects for a man who loves his wife – if he refrains entirely from drinking? Is he likely again to enjoy going to bed with her and make her happy, too?

ANSWER: Impotence is among the many serious problems frequently associated with alcohol. An excessive amount of this drug often causes failure to function sexually. Fear of failure may lead to further failures and the victim, paradoxically, may turn to alcohol for solace.

Alcoholism is best treated by individuals or groups experienced with this complex problem. The Department of Mental Health of your local health department should be able to recommend help for your husband – if he's willing to accept it. You might also consider therapy. Many wives unwittingly contribute to their husband's alcoholism.

Dear Dr. Schoenfeld:

Speaking of the agony and the ecstasy, are you aware of any possible connection between recurrent bladder infections and mescaline?

ANSWER: No. But bladder infections (and diseases in general) are often linked to one's emotional state. Also see the following letter:

Dr. Schoenfeld:

In a recent column you commented that it would be unusual to find real mescaline on the black market. It has been my contention right along that there is none to be had. The same with THC, synthetic or organic (which is also a big shuck for the most part). I also believe that all LSD on the black market contains many impurities which are often mistaken for speed.

More on water beds: Filmmaker Bill Cannon has a solution to the over inflated cost of water beds. He merely filled his air mattress with water instead of air. More bouyancy can be achieved by putting one air mattress atop another. Do it outside first to check for leaks (a communique from the navel division of the Peace and Quiet Party).

Dr. Schoenfeld welcomes your letters. Write to him at 2010 7th Street, Berkeley, Ca 94710.

DEAR DR. HIP POCRATES is a collection of letters and answers published by Grove Press $.95 paperbound.

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# THE ORIGINS OF THE NPA

by PETER BURTON

With the civic elction for Vancouver fast approaching, the hype of the mass media begins to flow more quickly in an attempt to turn the contests into something meaningful. Tuesday's SUN ran a headline "NPA stuck with wrong candidate" which is supposed to tell us that though the Non-Partisan Association had nominated Tom Campbell as their man they really would have preferred ex-mayor William Rathie, who Campbell defeated. What the SUN never gives to the people of this city is the background on the type of persons and organizations that control Vancouver's electoral politics. Yesterday's presentation by the Community Education and Research Centre at UBC filled in some of the gaps.

Vancouver exists because the CPR, still the major landholder, ended its tracks here. Nearly all of the mayors since then have been representatives of local business interests, especially real estate and retail interests. A quick look through the histories of the early mayors bears out that statement.

The first mayor, Malcolm MacLean, came to Vancouver from Winnipeg and opened a real estate office with his brother-in-law who was an M.P. He was mayor in 1886 and 1887 and was instrumental in securing Stanley Park.

The second mayor, David Oppenheimer, defended East end Realty interests against the CPR, which owned the West end. Cordova St. was formerly named after him, no doubt due to his net worth of $125,000 in 1887, his Presidency of the Vancouver Board of Trade, and his Vice-Presidency of Vancouver Tramway Co.

The fifth man to hold the city's highest office was William Templeton, mayor in 1897 and the nominee of the CPR bloc against Oppenheimer in an earlier contest. He was a member of the Vancouver Board of Trade and the Vancouver Yacht Club. The trend continued virtually unbroken.

The office-holder in 1929 and 1930 was William Malkin, who was connected with Home Oil, Northern Trust, Royal Bank of Canada, and B.C. Permanent Loan Co.

In 1936 and 1937 a combination of events to make the city government even less representative of the people. Prior to 1936 a ward system had been used in elections, but at that time a system of proportional representation was introduced, which is still in use. Up to 1936 the majority of council members came from either Shaughnessy or Hastings East. The following years saw a gradual shift, and lately the greatest percentage of members have come from Shaughnessy and Kerrisdale, areas which are hardly represntative of the city as a whole. The same kind of pattern has occurred on the planning commission and the parks board, with most members of these two key development department coming from the Shaughnessy, Dunbar - Southlands, and Kensington areas.

1936 was also the middle of the Depression and a year of great labour strife, during which Mayor Gerry McGeer (father of present B.C. Liberal leader Pat McGeer) refused to meet a delegation of men on relief, choosing instead to read the Riot Act and have the mounted city police club and disperse the men.

These kinds of tactics led the CCF party, the more radical forerunner of the N.D.P, to run candidates in the municipality's elections. This intrusion of radicalism in the fertile bed of depression unrest could not be tolerated by Vancouver's rulers of the period.

A group of them formed the Non-Partisan Association and were even willing to have workers as members so long as they would fulfill the wishes of the NPA's backers. Their initial statement of purposes reads like an older, sophisticated version of Campbell's "law and Order" politics. They wrote that "thereare those who would make the Council Chamber a testing ground for unproven theories divorced from sound civic business practice. These interests are bent upon the disruption of the order established into the business administration of the City. Their clamourings are not based upon the knowledge of need, administration or sound finance."

Who were these men who created the NPA?

The driving force was Brenton Brown, a Liberal Party back-roomer for 25 years up to his death in 1944. The other key people were Drewe Pratt, then provincial secretary of the Conservatives, James MacPherson, the founder of Pemberton Realty, and men like Stan McKeen, Victor Odlum, and Lloyd Craig. They were generally Protestants members of the Terminal City Club, Shaughnessy Heights and Capilano Gulf and Country Clubs, and the Vancouver Yacht Club. Their business connections included the towing and salvage business and real estate (Pemberton, Martin Corp.)

New additions to the group were the owners of Woodwards and Spencer Stores, both very rich men who left large estates at their deaths, and ex-mayor Malkin.

The final important additions were workers' helper Gerry McGeer and Austin Taylor – possibly the richest man in the city at the time. He was president or director of Home Oil, B.C. Packers, Royal Trust, B.C. Forest Products, and B.C. Electric (with H.R. MacMillan). His estate (Shannon) valued at $500,000 at his death, was recently used for the shooting of the film Carnal Knowledge.

The NPA was successful from its inception and has continued to be so. Electing 260 out of 290 nominees between 1937 and 1961. The pattern hasn't changed much and this week saw the timeless repetition of their tired show. Present at NPA nominating sessions were men from Royal Trust, Burrard Drydock, McGavins Bakeries, and Cominco (a CPR subsidiary). The Socreds were there – MLAs Evan Wolfe and Bert Price – and last but harldy least was former Attorney-General Robert Bonner, now a vice-president of MacMillan-Bloedal.

Perhaps the people of Vancouver will play the tune and pay the price once again, but surely those who have seen that Tweedledum-Tweedledee elections don't matter won't be too surprised.

The Centre and the Vancouver Street Theatre will give this presentation again out at UBC. If you want to view a depiction of the Alice and Wonderland of civic politics call Alice at 683-2630 for time and place.

# LOW COST LEGAL AID DIVORCES

by GRATTON GRAY

About 600 deserted wives on welfare will get low-cost divorces this year with help from the Legal Aid Society (100 West Pender).

The petitioner will have to be able to help herself a little, and the cost will range from $10 to $50, depending upon whether she can type her own petition forms and assuming that she can serve the respondent at minimum expense. The provincial government will pick up the tab for registry fees and court costs – about $30 in total.

Legal Aid director Frank Maczko said that a survey of Vancouver welfare offices showed that about 600 women on welfare had been deserted for more than three years and needed divorces. "Their status is very depressing," said Maczko. "They don't have an opportunity to remarry and get off welfare."

Maczko estimates that about 2,000 deserted wives in the city of Vancouver are below the poverty line and need divorces, but says that the society will handle the most simple and straightforward cases first "until we get the bugs ironed out of the system."

Maczko anticipates that under the legal aid divorce system, a woman will be interviewed by law students who will give her an instruction book and petition forms for $5, and help her complete the forms. The woman must then complete the final petition on her own or pay a typist about $10 to have it done. She must also pay costs of having the petition served on her spouse, minimum $12, unless she can get a friend to serve him.

When several women are ready to proceed with their court hearing, Legal Aid will try to get their cases set down for the same day in the same courtroom so that one lawyer may handle them all.

Maczko said the Legal Aid society decided to provide help for people who needed divorces after making a study of people who had been stung by buying high-priced divorce kits (selling for between $40 and $99).

"Hopefully this program will help save some of the public from being exploited by kit salesmen, keep people out of the trouble they get into by using the kits, and keep some do-it-yourself-divorces out of the hair of the court registry," said Maczko.

Maczko said the low-cost dovorce program was basic to dealing with what he considers to be a desperate social problems – marriages that have been dead for years and haven't yet been buried formally.

# FEED-IN MOVES TO COOL-AID

by PETER BURTON

Sunday was the last day of feed-ins provided by Inner-City Service Projects under the Canada Assistance Plan, after a summer of meal service during which as many as 800 meals were served a day during the peak periods. The total cost of the project was about $50,000 and was discontinued after hippy-hating Phil Gaglardi's Social Welfare and Rehabilitation Department refused to continue paying its share when the summer agreement expired Oct. 31. This absolute refusal by the province meant that the Vancouver City Council didn't have to take a position as one party had already opted out. Inner-City had originally wanted to go into October so that they could assess the fall needs, but there was not was they would continue feeding once the money ran dry.

However, transient youth won't be allowed to starve in Vancover over the winter. On Monday Cool-Aid began its new program, feeding meals to 72 people. Ray Chouinard of Cool-Aid placed much of the blame for the discontinuation on Inner-City saying that it was "a typical case of an agency in it for the money and agency aggrandisement, and not to provide the service." The feed-in will cost $1500 a month, and costs will be kept down by relying on the volunteer efforts of former Jericho staffers and residents along with some new people. If you want to help the main thing they need is money, which will allow them to combine buying for the feed-in with bulk buying from the food co-op. So give what you can if for no other reason that with rising unemployment you don't know when it will be your turn.

# uncle slug unloads

Uncle Slug and their slimey boogie blues annihilated one of Vancouver's stonedest audiences at the Yippie! Halloween Freek Show Saturday night. The Slug, a people's band, had the masses dancing holes in the floor for over two and a half hours of the finest band/audience rapport in our city's history: Slug plays a killer tune and the people respond not with a smattering of hand clapping but with sometimes deafening whoops and yowls and the Slug goes higher and the people stomp through the floor.

The Benefit, which out drew the heavily hyped Big Brother concert, was an example of the high energy music scene that can happen if Vancouver's people get together in a liberated non-rip-off environment. It was not put on by pig promoters like Robber Shithead who are only interested in making dollars. It was CREATED by a bunch of stupid everyday Yippie!s who thought it was about time local bands who faithfully do benefits for the community (and are broke because of it) got some support from the people. They maintain anybody can pull off a good rock'n'roll show, even with major groups, without charging the people outrageous prices.

The Freek Show got off to a good start about 8:30 when Travelling River Band, just recently relocated from Calgary, laid down some solid blues standards (although a bit uninspiring). After TRB's set everybody's head was just into the right space for high energy slimey boogie music, and that's exactly what they got. The only music in our city that has rivaled that of the Slug is some sets played by the original (and I mean original, not its second and third dirivitives) Black Snake Blues Band. I must add here that SOME of the Seeds of Time's music, BEFORE they became a hyped "Legend in their time" and tight General Entertainment Product, matched the excitement generated by Uncle Slug Saturday night.

About three numbers into the Slug set there was a break during which the Vancouver Street Theatre did their Halloween on Parliament Hill skit. The skit was the same as the one they performed earlier in the day at the Anti-war rally with one improvised addition. The improvisation occurred in the "treat" that Mary Middleclass was given from Turdeau, it included an advertisement for the Big Brother and the Holding Co. concert which was good for getting 50¢ off the selling price of our own culture; and Mary was also given the ad to the Small Faces/Redbone concert. "See here, it says 'Brothers and Sisters Rise Up' a really revolutionary concert for only $3.50 and $4.25. Isn't it great." The skit ended with the Vietnamese, Quebecois, Native People, and the Middleclass getting together and blowing up Pierre the Pig. The people dug it.

One of the evenings hassles was the irresponsible use of sparklers and fire crackers by a number of people in the audience. Although it's far out to see sparklers flash across the room it is not so funny to seethemland possibly, in somebody's face and hair. Luckily there were no injuries.

During Uncle Slug's second break Chris Raines performed a couple of folk numbers which were by and large lost because of a poor sound set up and a noisy restless audience. Integrating folk music and rock'n'roll in a concert is extremely difficult and usually fails if the crowd is not in a very mellow calm head space. It failed Saturday night.

However, the intermission was not all dead air, for the microphone, usually unguarded at people's events, was requisitioned by the Jesus People (who had been allowed in to the concert free) who began haranguing the crowd. Everybody gets off on a microphone.

A brief scuffle broke out as some other brothers decided they wanted the mike too. It all resolved itself with no hassles in a few seconds. A wise move for people in charge of the stage would be to make sure the microphones are either shut off or watched over during breaks, etc. just to make sure nobody gets their heads fucked with.

A collection was made for the Feed-in, which has had its funds cut of by Silly Council (people don't get hungry in the winter?) which netted enough money to continue it for a few days more. All power to the people helping their brothers and sisters.

Uncle Slug then came back on to finish the evening. It is the first time in ages that I have seen an entire dancehall filled with people dancing and digging each other. There is some hope for community music providing we can just keep the money suckers out of the scene or at least make them partially serve the community. Supporting local bands is essential to the development of such a scene: so get your ya-ya's out into the local music scene (keep one eye open for the hip-capitalist – he who seeks money seeks the Death Culture).

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Q.Q. writes.... Page 69

People are funny dept: The following incident took place outside Faces one evening last week.

I was about to enter said club when I noticed a group of four or five kids, 15 or 16 years old, standing around watching the club. One of these fellows came over and demanded "Are you Queer?" Well, being a smart mouth from way back I said, "No, I'm a homosexual but you sure are queer! Why do you ask?" "Because this is a queer place and I wanna know why you're going in." So I did. Went in that is, and told John to call the police, someone was outside molesting the patrons. John had to see for himself so we trooped out again and there they were, screaming "queer" at everyone in sight. Still a smart mouth I told them, "Unless you want bad reviews next week I suggest you boys go home now and masturbate or whatever your thing is." Well, that ripped it! "That's him, the queer from the Georgia Straight, Q.Q." "Right on, so what of it." Are you ready for the next line? You're Q.Q. and I want to see you naked 'cause you stink and you're a fucking gearbox!" I saw violence in the offing if I opened my mouth once more so after informing them that they were disturbing the peace and that we were going to call out the cops, John and I went back into the club. Of course, we didn't call the police but the kids left immediately.

Contrast with:

Hailing a cab in front of the August a few months back. The cabbie, en route, asked me what club it was. I told him it was a private gay club and waited for the static. Next question, "Do you know who writes that gay column in the Georgia Straight?" Could I escape? Not at 35 mph down Hastings. So I confessed and lo we embarked on a discussion of minority rights and letting oppressed groups have their say. He was in his mid or late twenties, super-straight, probably very big with the girls and more willing to accept homosexuals on their own terms than many gays I can think of. Why?

Because my cab driver friend led a happy heterosexual life. He was sure enough of his own maleness and confident enough that his life style and sexuality were right for him that he felt no threat and no compromise in accepting the homosexual life style and sexuality as being right for the homosexual.

The kids in front of Faces on the other hand were in some way seeking to secure their male identity by razzing men who did not live by the sexual standards which they, as adolescents, were being forced to adjust to.

If the standards weren't so artificial maybe the straights wouldn't be so uptight. The key element is fear. As long as the straights fear their own sexuality they will certainly fear, hate, and therefore oppress, gays.

* * * *

Halloween is the traditional day on which homosexuals the world over camp, scream, affect the most outrageous drags and generally try to convince each other that we really are gay.

This year the August Club put on the finest show of gaiety in town and amidst the noise and fury of make believe one who lived that make believe died, while doing what she loved best, entertaining. Lady Joanna Maria Montez, or just Maria to many, suffered a heart attack while holding court at a table of friends and fans. She was dead on arrival at Saint Pauls Hospital.

Thoughts about Maria led me to thoughts about drag queens in general and the people who cannot or will not understand them.

Is it possible for today's young homosexuals to fully understand what it means to be oppressed if they are not in some small way touched by the loneliness, sorrow and utter degredation forced upon a drag queen by a society marked by its indifference to human despair? I think not.

When your entire life has been a masquerade, cut off from the usual ties of family and long term friends, death is so very final. It is the last curtain.

But I have faith that Maria will live in the memories of those she helped, entertained and befriended during her life. And I hope that her dramatic death on the eve of All Saint's day will cause Vancouver gays to give a thought to the many drag queens, from the flood lit stages of our clubs to the gritty dives of Hastings street. They are a part of our world and we must accept them as people with the same emotions, the same sensitivities and the same capacities for love, hate, hurt and pride as ourselves. In any new world we might build there must be a place for men who for reasons of their own, must live as women. And it must be a place of hope, dignity and self-respect. We and the rest of our race owe them that at the very least.

Maria will be buried by her family in Montreal sometime this week. A memorial service is being arranged by Vince Goodwin here in Vancouver. Anyone wishing to know the time and place can contact Vince at 682-2449.

* * * *

AWord To The Gay—

Saskatoon
13 August 1970

Dear Q.Q.:

I have just come across your page and suddenly I realize what Byron must have felt when he heard that the Greeks were rebelling against the Turks.

At last someone has the guts to speak out on befalf of all those who, because of some quirk of nature which they do not understand and which is certainly not their fault, find themselves too often condemned to a life of loneliness, frustration and humiliation.

I notice you ask for ideas and perhaps you will let me make one comment. When the average straight person thinks of a Gay he usually pictures a tittering, limp-handed queen. It seldom occurs to him that the homosexual man can be a man in the usual sense of the word—that he can speak quietly, for instance, walk without swaying his hips, be strong in character and be capable of a firm, unselfish love.

Can something be done to improve the image? It is easy to see how it has arisen. The more effeminate Gay is naturally more obvious and more vocal, and people like to have complex situations reduced to oversimplified terms. The chief fault, though, lies in the deliberate silence of the more masculine Gays. They find it distasteful to display their 'difference', and because they have always found it easy to escape detection they understandably wish to keep it that way. But perhaps the time has now come for them to speak up, to declare themselves so that the straight world will be forced to re-examine its assumptions about the gay world, so that it will not be so easy for it to dismiss all Gays as freaks.

The sort of person I'm talking about doesn't necessarily have to shout his name to everyone. He could simply write to you giving a few facts about himself that would reveal, but not identify. He could also discuss some of the problems he has to face. What is needed is serious discussion, not giggling, although serious discussion does not preclude humour.

I suppose I ought to practice what I preach and have the guts to let you print my name, but Saskatoon is a super-straight place and I have too much to lose. Let it suffice that I am in a position of some trust and authority in the educational field and the fact that I am a homosexual (well, about 70% anyway) does not prevent me from doing my job in a perfectably acceptable way, although if the Establishment knew they would probably be as horrified as they would be surprised.

Enclosed is a small contribution to the cause. Keep it up.

Yours, Saskatoon

Dear Q.Q.:

I am in full sympathy with the demand of Gay Lib for an end to social harrassment of homosexuals. But I wonder if the Vancouver gay scene itself possesses the enlightenment it demands from straight society. I am referring specifically to its policy of sexual segregation put into practice in some of the local gay clubs.

When the 795 changed to Faces a year or so ago it closed its doors to women. The B & B has always had a strict sex bar. The August Club used to discriminate against women until business got too bad, decided to allow them in, but has now reverted to the old policy. Champagne Charley's last winter would arbitrarily let women in one night and shut them out the next, depending no doubt upon whether or not business was slow.

The club owners claim that they are simply bowing to the wishes of their customers: some are afraid of brawling dykes (few do brawl), others want to escape women for at least part of an evening, and most resent being gawked at by tourists (only the straight female tourist, however, since straight male tourists are undetectable, and, I might add, warmly welcomed). There are, too, outright mysogynists.

And why should a straight female want to mingle with faggots anyway? Friendship perhaps. I have a number of very close friends who happen to be homosexuals; our respective genitalia and what we do with them has never interfered with our communication nor our mutual respect. My friends resent as much as I do the policy of sexual segregation I have described here. And no matter what the rationalizations used to defend it might be, it is discrimination, and perhaps as noxious as any racial or religious prejudice. It adds a new twist to an old theme: "We wanna get equal, but you can stay the hell separate."

I've always thought that the label "effeminate" when applied to the gay people I know and meet was a misnomer. It's been slowly dawning on me that the gay scene here is simply an exaggerated reflection of straight hang-ups. Vancouver gays carry the male-chauvanism of society at large to the logical extreme. The Gay Lib movement might be happening in New York but I have a feeling that its trip across continent to Vancouver may take years.

Mary Beth Knechtel

Dear Q.Q.:

I read your column with the interest and careful curiosity of a staunch hetero. Now that I've "identified" myself, here are a few thoughts:

Your column is an open confession, and is good for you and yours as such, and one who thinks your column is a homosexual column per se could check himself by meditating on the ridiculousness of a heterosexual column.

The homosexual who attempts to justify his state, saying, "homosexuality is all right", is really trying to say "I'm all right." He identifies with his sexual inclination. He is in the same boat as the hetero who says, "I fuck, therefore I am a real man."

The problem of the homosexual is the problem of all of us, only in sharper focus. It is in fact no better to sexually desire a woman than a man. I suggest to you that all sexual desire is a goad pushing us down the path of disappointment and sorrow. To desire to suck cock or fuck a cunt is indicative of a love drive that is twisted into a dehumanised, alienated function, in which parts of the body and actions therewith become fetishes, symptomatic of the illusion in which the unfortunate person is imprisoned.

I am not anti-sexual; I am pro-sexual. I am recognizing that sex takes the highest place not the lowest: that sex and piety are one.

It is a natural law that abuse of any power leads to that power's decline. Those who think that lust is sex and fancy themselves as adept sexists are in reality sexless children, going around blindly stabbing people.

Homosexuals are lucky that their desires lead to obvious conflict, so that some awakening in the Self is liable to take place. In Amerika the hetero has a harder time coming to terms with his impulse, because strength of sex drive seems to be some measure of "manhood".

So best wishes to you, Q.Q., and may you and all of us find love.

a reader

And so—

With congratulations to the winner of all the Halloween drag and costume contests

til next week

Q.Q.

# FLQ

# MANIFESTO

1 The Front de Liberation du Quebec is not the Messiah, nor a modern-day Robin Hood. It is a group of working people of Quebec who are committed to do everything they can for the people of Quebec to take their destiny in their hands.

2 The Front de Liberation du Quebec wants the total independence of the Quebecois, brought together in a free society, purged forever of its band of voracious sharks, the patronage-dispensing 'big bosses' and their servants who have made Quebec into their private preserve of 'cheap labor' and of exploitation without scruple.

3 The Front de Liberation du Quebec is a movement not of aggression, but of response to aggression – the aggression organized by high finance through the marionettes of the federal and provincial governments (the Brinks 'show', Bill 63, the electoral map, the so-called "social progress" (sic) tax, Power Corporation, Doctor's Insurance, the men of Lapalme . . .).

4 The Front de Liberation du Quebec finances itself by voluntary (sic) taxes taken from the corporations which exploit the working people (banks, finance companies, etc. . . . ).

5 "The moneyed powers of the status quo, the majority of the traditional guardians of our people, have gotten the reaction they hoped for: the step backward, rather than the change we have worked for as never before, for which we are going to continue working."

Rene Levesque, April 29, 1970.

6 We believed, once, that it was worth the effort to channel our energies, our impatience which Rene Levesque expresses so well, within the Parti Quebecois; but the Liberal victory shows clearly that what is called a democracy in Quebec is, and always has been, nothing but the victory of the Simard-Cotroni election riggers. As a result, British parliamentarism is finished, and the Front de Liberation du Quebec will never let itself be diverted by the electoral crumbs which the Anglo-Saxon capitalists toss into the Quebecois lower courtyard every four years. Numbers of Quebecois have understood, and they are going to act. Bourassa in the year to come, will see an idea ripen: 100,000 revolutionary working people, organized and armed.

7 Yes – there are reasons for the Liberal win. Yes, there are reasons for unemployment, for poverty, for slums, for the fact that you Mr. Bergeron of Visitation Street, and also you Mr. Legendre of Laval who earns $10,000 a year, you do not feel free in our country, Quebec.

8 Yes, there are reasons, and the men of Lord and Cie know them; the fishermen of the Gaspesie, the workers of the North Shore, the miners of Iron Ore, of Quebec Cartier Mining, or Noranda Mines, they also know those reasons. And the decent, honest working people of Cabano whom they tried to screw one more time know lots of those reasons.

9 Yes, there are reasons why you, Mr. Tremblay of Panet Street, and you, Mr. Cloutier, working in construction in St. Jerome, why you can't afford "golden vessels" with beautiful string music and trappings put on by Drapeau the aristocrat – the one who is so concerned about slums that he puts colored billboards and fences in front of them so the rich tourists will not see our misery.

10 Yes, there are reasons why you Mrs. Lemay of St-Hyacinthe, you can't afford little trips to Florida, as the crooked judges and MPs can with our money.

11 The good, honest workers of Vickers and Davie Ship, the men who were given no reason for being kicked out of their jobs, know those reasons. And the men of Murdochville, smashed for the sole reason that they wanted to unionize, the men who were made to pay over two million dollars because they wanted to exercise this elementary right. The men of Murdochville know about justice and they know a lot of reasons.

12 Yes, there are reasons why you, Mr. Lachance of Ste-Marguerite Street, you went to drown your despair, your bitterness, your rage in that dog's beer, Molson's. And you, Lachance junior, with your marijuana cigarettes . . .

13 Yes, there are reasons why you, welfare people, you are being kept on the dole from generation to generation. There are all sorts of reasons, the Domtar workers in Windsor and East Angus know about them. And the workers at Squibb and Ayers, and the men at the Liquor Board and Seven Up and Victoria Precision, and the manual laborers of the cities of Laval and Montreal and the men of Lapalme, they know the reasons well.

14 The Dupont of Canada workers, they also know them, even if soon they will only be able to tell about them in English (thus assimilated, they will increase the number of immigrants, Neo-Quebecois, the favorite children of Bill 63).

15 And the policemen of Montreal, the arms of the system, they must have understood those reasons, they must have seen that we live in a terrorized society, because without their force, without their violence, nothing functioned on the 7th of October.

16 We have had our fill of the Canadian federalism which penalizes the dairy producers of Quebec to satisfy the needs of the Anglo-Saxons of the Commonwealth; which maintains the decent taxi drivers of Montreal in a state of half-slavery while blatantly protecting the exclusive monopoly of nauseating Murray Hill and its assassin-owner Charles Hershorn and his son Paul, who repeatedly, on the night of October 7, grabbed the 12-guage shotgun from the hands of his employees to fire at taxi drivers and so fatally injure Corporal Dumas, killed as a demonstrator; which carries out an insane import policy while throwing into the street, one by one, the small wage-laborers in the textile and shoe industries, the most downtrodden in Quebec, for the profit of a clutch of accursed 'money-makers' in their Cadillacs; which classifies the Quebecois nation as one of Canada's ethnic minorities.

17 We, like more and more Quebecois, have had our fill of a government of hand-puppets which performs a thousand and one acrobatics to charm U.S. millionaires, begging them to come and invest in Quebec, La Belle Province where thousands of square miles of forests full of game and fish-stocked lakes are the exclusive property of these same all-powerful Seigneurs of the twentieth century;

18 Of the hypocrite, Bourassa, who falls back on the Brinks armored cars – the true symbol of the foreign occupation of Quebec – to keep the poor Quebecois 'natives' in fear of the misery and unemployment to which we are so accustomed;

19 Of our taxes which Ottawa's man in Quebec wants to hand out to the English-speaking bosses to give them "incentive", I kid you not, to speak French, to negotiate in French: "repeat after me: 'cheap labor means main-d'oeuve a bon marche';"

20 Of promises of jobs and prosperity, when we will always be the faithful servants and boot-lickers of the 'big shots' as long as there are Westmounts, Town of Mount Royals, Hampsteads, Outremonts, all those fortresses of high finance of St. James Street and Wall Street; as long as all of us, Quebecois, have not driven out by any means necessary, including arms and dynamite, those economic and political 'bosses' who are ready to stoop to any level in order to screw us better.

21 We live in a society of terrorized slaves, terrorized by the big bosses: Steinberg, Clark, Bronfman, Smith, Neapole, Timmins, Geoffrion, J.-L. Levesque, Hershorn, Thompson, Desmarais, Kierans. (Beside these, Remi Popol the gasket, Drapeau the 'dog', Bourassa the Simard sidekick, Trudeau the faggot, they are 'peanuts'.)

22 Terrorized by the capitalist Roman Church, even if thisseems less and less obvious (but who owns the Stock Exchange Tower?), by payments to Household Finance, by the advertising of the masters of consumption, Eaton's Simpson's, Morgan's, Steinbergs, General Motors . . .; terrorized by the closed precincts of knowledge and culture called universities and by their ape-directors Gaudry and Dorais and the sub-ape Robert Shaw.

23 Our numbers are growing, we who know and are ground down by this terrorist society; and the day is approaching when all the Westmounts of Quebec will disappear from the map.

24 Working people in the factories, in the mines and in the forests; working people in the service industries, teachers, students, unemployed: take what belongs to you, your labor, your determination and your freedom. And you, workers of General Electric, it is you who make your factories run; you alone are capable of producing; without you, General Electric is nothing!

25 Working people of Quebec, begin today to take back what belongs to you; take yourselves what is yours. You alone know your factories, your machines, your hotels, your universities, your unions, do not wait for a miracle organization.

26 Make your revolution yourselves, in your neighborhoods, in your work-places. And if you do not make it yourselves, more usurpers, technocrats or others, will replace the handful of cigar puffers we now know, and everything will have to be done over again. You alone can build a free society.

27 We must fight, no longer one by one, but together, until victory, with all the means at our disposal, as did the Patriots of 1837-1838 (those whom our holy mother the Church hastened to excommunicate, the better to sell itself to British interests).

28 Let all those, in every corner of Quebec, scornfully dismissed as 'lousy French' and drunkards, take up with vigor the battle against the club-smashers of freedom and justice, and strip their power to harm from the professionals of hold-ups and fraud: bankers, 'businessmen', judges, sold-out politicians . . .

29 We are Quebecois working people and we will go to the end. We want, with all the people, to replace this slave society with a free society, functioning of itself and for itself, a society open to the world.

30 Our struggle can only be victorious. Not for long can one hold in misery and scorn, a people once awakened.

Vive le Quebec libre!

Vive les camarades prisonniers politiques!

Vive la revolution quebecoise!

Vive le Front de Liberation du Quebec!

NOTES

1 Quebecois: The French people of Quebec and those who have joined them. The term should be taken to exclude: Anglo-Saxons until they show they should be included; French Canadians who have already shown they should be excluded. "I do not consider Pierre-Elliot Trudeau a Quebecois. Stanley Gray is." (Pierre Bourgault)

3 The Brinks 'show': Early Sunday morning, two days before the April 29 election, Royal Trust paraded nine Brinks armored trucks up to the front of their CIL skyscraper on Dorchester Boulevard (they always used the garage entrance before) and appeared to load "secutities" into them. Coincidentally, Gazette photographers appeared on the deserted street. Loaded with fleeing capital, the trucks roared off to the Ontario border, past waiting English TV camera crews. Almost all of the half-dozen French directors of Royal Trust's umpty-seven-man board are Quebec Liberal party wheels.

Bill 63. October 1969: The mass demonstrations (useless) will be remembered. Entitled "A law to promote the use of French", Bill 63 had as its only operative clause a legislative guarantee that anyone in Quebec could send his children to an English school whenever he wanted at state expense.

Electoral map: Heavily weighted against urban workers.

"Social progress" tax: Blatantly 'regressive' tax by federal government, admittedly for it to pay its share of medicare schemes. Drains $200 million a year out of Quebec as long as Quebec has no medicare.

Power Corporation: The frankness ends with the name. A huge conglomerate owning most of Quebec's media, big slice of Quebec's finance company loan shark network, and countless other things great and small.

Doctor's Insurance: i.e. "medicare".

The men of Lapalme: I am not sure the importance of this was understood. It refers to a desperate interim victory of ruling class rollback earlier this year. The state sector of the economy is required to do the dirty work when an attack on real wage levels has to be mounted; in Quebec this meant the federal post office smashing its most militant union. It did this by cancelling its "contract" with a dummy subcontracting firm (Lapalme) it had previously set up and for which 'les gars de Lapalme' worked. They had a long history of struggle and not too many hangups about violence. Mail trucks were damaged, garage doors were blockaded, scabs were treated firmly, etc. At a seven-figure cost in rent-a-cops, etc. (Montreal policemen's brotherhood refused to moonlight as scab-protectors) Kierans persevered. Les gars de Lapalme have still not disbanded (about 400 in all); they still meet every day at Paul Sauve arena.

6 Simard: Family which owns Marine Industries. Only French Canadian owned corporation among Canada's top 100 (until Bombardier Ski-doo), now half owned by the Quebec government (they needed capital). Major financers of the Quebec Liberal Party.

Cotroni: Mafia overlord in Quebec.

100,000: Bourassa's April campaign promise was to create 100,000 jobs. There were at the time 206,000 people officially out of work in Quebec, over 40 per cent of total unemployed in Canada.

7 Visitation and other streets named are in areas of Montreal where poor people live.

8 Lord & Cie: Vicious steel-fabricating sweatshop. Strike broken there (right to organize) with governmental, legal, police help in 1968.

Fishermen of the Gaspesie: Thousands of people thrown on the dole by international division of labor, imperialist style. This summer began to shoot at U.S. trawlers here and there.

North Shore: of the St. Lawrence, downriver from the mouth of the Saguenay. Pulp and paper (Chicago Tribune, NY Times, etc.), hydroelectric development; politicized militant workers; only PQ MP elected out side Montreal.

Iron Ore Company of Canada: A rip-off by consortium of U.S. steel companies headquartered in Wilmington, Delaware. Iron ore mined at Schefferville, Quebec, and carted off to Cleveland. For more info see Parks, Anatomy of Big Business.

Quebec Cartier Mining: similar. Wholly-owned subsidiary of U.S. Steel Co.

Noranda Mines: HQ Toronto. Stranglehold on non-ferrous mining in Quebec, gained by means too amazing to go into in less than 1000 words. The atrocities recorded boggle the mind.

Cabano: Town on Gaspe peninsula above N.B. border. K.C. Irving gained cutting rights to surrounding forest in return for promise to build a mill to employ people, majority on welfare. Began cutting, reneged on promise openly. People complained. Government, which had given cutting rights, refused to intervene. People burned lumbering facilities, wrecked logging roads, destroyed bridges, announced they were prepared to burn the forest. Government halted cutting, attempted to begin legal proceedings against major et al.

9 St-Jerome: town 30 miles north of Montreal. 20% unemployment.

Golden Vessels: Le vaisseau d'or (the golden vessel) is the name of Mayor Jean Drapeau's restaurant in the Windsor Hotel.

10 St-Hyacinthe: town 40 miles northeast of Montreal.

11 Vickers & Davie Ship (building): Shipbuilding shops at Montreal and Lauzon (opposite Quebec City), closed on two hours notice in 1969 after corporation decided plants were uneconomic. 1000 skilled workers thrown onto the streets. Federal government had been handing over huge subsidies to these plants for years.

*The opinions expressed in the FLQ Manifesto are not necessarily those of the publishers or the staff of the Straight. It is reprinted*

Murdochville: Heroic strike of 1957 at Noranda subsidiary copper refinery in Gaspe interior (name of town from founder of Noranda), smashed by Duplessis with hundreds of provincial police. PP attacked gathering of workers, who defended themselves as best they could. Noranda sued for unlawful something or other. Supreme Court of Canada finally decided this case this year: more than $2 million to Noranda from Steelworkers.

12 You, Lachance junior: All these phrases except this one are in the formal form, 'vous', used for respectful address. This one is 'toi, Lachance fils' in familiar form universally used by youth to each other.

Molson's: besides the brewery, owns the Montreal Canadiens.

13 Windsor, East Angus: towns 100 miles east of Montreal. In a bitter 1968 strike, workers at one point occupied factories (textile mills) with guns.

Squibb: Workers at Montreal plant (mostly women, by the way) struck this year in an attempt to stop being slowly poisoned by working conditions.

Ayers, Liquor Board, Seven Up, Victoria Precision: violent strikes of the last few years, a la Lord & Cie mentioned above. Workers in these had material help from the left . . .

14 Dupont of Canada workers: Dupont management went before the Gendron Royal Commission on the Status of French in Quebec and announced, with unusual frankness, their flat refusal to use French in their Quebec plants and offices. ("For one thing, we have to use English in communications with the head office anyway").

The function of Bill 63 in the strategy of counter-revolution was to get all immigrants to Quebec to assimilate English rather than French, thus developing a working class split along language lines. Almost as good as black vs. white workers.

15 Montreal police strike, October 7, 1969.

16 The federal government is increasingly upset by the fact that Quebec farmers produce a natural surplus of milk products. The report of the task force on agriculture announced this summer that Quebec had 37,000 surplus farmers (perhaps we could sell THEM to Russia?) and made it clear that they would have to be driven off the land for capitalist rationalization.

Murray Hill: Until a few weeks ago, Murray Hill Limousine Service had monopoly of passenger traffic to and from Dorval Airport – downtown Montreal – no taxis could pick up passengers there. (Murray Hill gives coutesy limousines to Jean Drapeau and others). The Mouvement de Liberation du Taxi (see Last Post thingie by Auf der Maur) had been fighting this and other conditions with all means available, including sacking the airport driveways at one point with student-left participation. Hershorn, close friend of Quebec Tourism Minister Claire Kirkland-Casgrain, is another Liberal Party financier. Son Paul is Murray Hill vp. The passage from "nauseating Murray Hill" to end of para was not printed by Gazette.

The night of October 7th: Night of police strike. Mouvement de Liberation du Taxi organized demonstration down to Murray Hill garage, joined by other demonstrators. Set fire to buses etc. and shoved them flaming into garage. Shooting as described by Hershorn Jr. from roof. Dumas was Quebec Provincial Police undercover agent, who had infiltrated crowd as demonstrator. There had not been enough QPP to intervene.

Textiles and shoes are cheap labor industries of Quebec.

17 Begging them to invest in Quebec: This is precisely what Bourgassa was doing in New York City at the exact moment this manifesto was being read over every French CBC station in Quebec. Thousands of choice acres in Quebec are no-trespassers property of private fish and game clubs, mostly U.S. membership. This includes all of the best, unpolluted fishing streams.

20 Westmount and Hampstead are where the ruling-class rich people live. Town of Mount Royal is the expense-account type rich people. Outremont is where French-Canadian rich people (eg Trudeau) live.

St. James Street: Montreal branch of Wall Street (or Bay Street).

21 Steinberg, Clark . . . Members of the ruling class. Note the French names.

Remi Popol: Remi Paul, former Union Nationale justice minister. Used to appear on campaign platforms with the leader of the Quebec Nazi Party. Really.

Bourassa, the Simard sidekick: (see Simard above) Bourassa's wife is a Simard daughter.

22 Who owns the Stock Exchange Tower? The Vatican, through Societe Generale Immobiliare; though recently they sold part of their ownership to Gulf and Western.

Household Finance: Corporate loan sharking, in every town large enough to have a gas pump, is practically the keystone of the structure of oppression in Quebec, especially outside of Montreal. An extremely high proportion of Quebecois are being fleeced daily at annual rates of 18% . It goes back to Power Corp., E.P. Taylor, NYC etc.

Gaudry: rector (president) of the Universite de Montreal; Dornais: rector of the Montreal campus of the Universite de Quebec; Robert Shaw: Vice-Principal of McGill University. In 1964, when Shaw was president of the Foundation Company of Canada, it was convicted of criminal fraud "directed at the highest levels", when he left Expo, $100 million could not be accounted for.

24 GE Workers in Quebec struck with the international union last year.

27 Patriots of 1837-1838: See Stanley Ryerson, Unequal Union, or Leandre Bergeron, Petit Manuel d' histoire du Quebec. Accept no other account.

28 Lousy French. Recall the Trudeau interview in English a couple of years ago, when he allowed as how the Quebecois spoke "lousy French".

going on in Quebec.

# MANIFESTO

The following is a translation of the FRAP manifesto, reprinted from the McGill Daily to enable Straight readers to do what several senior government officials (including Jean Marchand, minister of regional expansion and Mayor Drapeau of Montreal) have so far been unable to do. That is to distinguish between the FLQ and FRAP, the party which opposed Mayor Drapeau's Civic Party in the municipal elections Sunday.

## A) The Basis of Action

### 1) WHY MOVE INTO POLITICAL ACTION?

**● Salaried workers are excluded from power**

In Montreal, salaried workers are excluded or absent from all centers of decision making, be it the City Council, the school boards, the public boards (like the rental board) and even in the local credit unions. It is the employers, the bourgeoisie, which are a minority of the population, which occupy most of the important posts.

**● This absence is costly for the workers**

The price the workers have to pay for their absence from the principal centres of decision making is considerable; those things which the workers win through negotiations, strikes and other forms of pressure, are lost in the political arena by increased taxation or the blocking of certain social legislation, such as the elimination of financial speculation, the building of low-cost housing, protection of non-unionized workers, medical insurance, or the blocking of measures that have to be taken to control the businesses which political power has no control over.

**● A popular force is born**

Given this absence of workers from the centers of decision making, a social force was born. Citizens' committees and tenants' associations were born in various areas of Montreal. Certain unions reoriented themselves to become more involved at the political level. The students demonstrated. In short order, workers, unionized or not, are leading a struggle which is only just starting. A complex and necessary struggle which has step by step brought us to this conclusion: the situation is such that we consider it necessary to move into political action in as quick a time as possible. Otherwise, it's a dead end.

### 2) WHO SHOULD BE ATTACKED

**● The Drapeau — Saulnier team**

The Drapeau-Salnier team is not just power for two people. It is the expression of capitalism as it is exercised at the municipal level in a city like Montreal.

There are first of all the INFLUENTIAL ECONOMIC GROUPS who have direct or indirect ties to municipal politics. Private enterprise is everywhere: in recreation and culture (Man and his World and baseball are excellent examples), in housing which is left to speculators and to trusts, in transport (where, for example, Murray Hill has had privileges for years), in communications, which is controlled in Montreal to a great extent by Desmarais Power Corporation.

There is also a class of managers in power. Out of 52 members of City Council, 50 are professionals or businessmen. That's 96%.

Added to that are the priorities of the city according to its budget: Expo, Place des Arts, the baseball stadium, the Olympics. . . and 1000 housing units (the only ones built in a period of ten years) when 7500 units are needed annually.

In summary, behind the facade of prestige, efficiency and seriousness of the Drapeau-Saulnier team, one notices vested interests, privileges.

It is therefore towards municipal power that the attack should take place.

**● Private Enterprise**

We also have to attack private enterprise. Those who say that private enterprise will change the conditions of workers in Montreal and all of Quebec are wrong.

We believe that it will never be private enterprise, not organized capitalism, but the political organization of workers which will see that the economy has to be directed towards the needs of the population and not towards aiding the interests of capitalists, be they English-Canadian, American or French-Canadian.

### 3) BUILDING POWER AMONG THE PEOPLE

**● Municipal power**

THE BASE OF OUR ACTION will be Montreal because this is the economic and social heart of Quebec; it has nearly half the population and therefore, all political action working here will have its effects throughout the whole province.

OUR MAIN principle will be municipal power because this constitutes one of the major causes of our situation, and gives us an arena for effective political organization.

It is clear that this is only a FIRST STEP. Municipal power is only the first stage of a permanent struggle of workers to acquire real political power that they don't have on the municipal level any more than on the provincial level, be it under a Union National or Liberal government.

**● The basis of our action**

We don't want to suffocate any longer in a role of watching power. We want to exercise power.

Consequently, we must bring about the conditions which will better our situation:

a) the creation of a radically new municipal political party;

b) autonomy vis-a-vis influential economic groups or private enterprise;

c) a better situation means serving the interests of the majority of the population and permitting the political power of the workers to be organized.

**● Co-ordinating our struggles**

At present there are three groups who are carrying on different but parallel actions: non-unionized workers unemployed, welfare recipients; unionized workers, blue-collar, white collar, technicians; and students and youth in general.

The actions of these various groups rarely involve each other. Therefore there is a need to co-ordinate these diverse fights which involve housing, transport, welfare, education, etc., and to place this action on the political level by building a political organization that will unite organized and unorganized workers, consumers, students and tenants around common actions and goals.

## B) Political Action Committees (CAPs)

The Comite d'Action Politique is the basic unit of FRAP. It is the rallying point and the base of operations of FRAP on the level of each riding in the city.

### 1) WHAT IS A CAP?

**● The Goal of the CAPs**

The ultimate goal of the CAPs is to create a society based on workers and according to their priorities.

This objective includes three goals:

a) to establish in Montreal a real urban democracy based on the participation of workers in decision-making at all levels.

b) to offer the opportunity to the greatest number of workers to participate in Montreal's political affairs.

c) to bring about the unity of all Montreal workers, be they unionized or not, unemployed or on welfare, tenants or students.

These three objectives presuppose THE ABOLITION OF CAPITALISM such as it exists at the municipal level, or at least a substantial weakening of it.

At the same time, this says what we envisage an ideal society to be. We want participatory democracy, that is to say, more than a vote every four years and a brief presented to the government. We want the workers to have a real weight in decision-making, so that they can make real choices (for example, a choice between a permanent Expo and the construction of housing).

We are not talking about the kind of participation offered by the existing structures, but that kind which will be possible by the political organization of workers.

We refuse the type of participation designed to better manipulate us or to prevent us from remaining free from existing structures such as parlimentary housing representing nobody have to express the wishes of the entire population of the city.

Consequently, our present and future participations will be first of all fights which we will organize along different fronts.

**● Fights on three fronts**

The CAPs are mobile units which have to fight on several fronts at the same time, because the interests of the working class do not lie only on one plane.

CONSUMERS: It is necessary to organize for the immediate needs of housing, health, food, credit, etc. Therefore, the co-operative is an instrument of struggle which allows us to begin to organize popular power. Thus, workers should take control of their caisses populaires, which they will transform into consumer co-operatives etc.

*continued, please turn the page*

# FRAP MANIFESTO *continued*

LABOR: A real solidarity among workers remains a central objective. The workers' fight for salaries and working conditions must expand and see the creation of workers control in factories and offices. On the labor front, activists from the CAPs will help the unions and workers' committees in their problems and organize co-operative solidarity among the citizens of their region and workers' struggles.

MUNICIPAL POLITICS: On this front it is necessary to channel the energies of all popular groups and to organize them on a level of municipal politics in order to reorient politics to serve the interests of the majority. We have to, for example, keep a watch on city councillors, organize public meetings, and when our strength is adequate, present candidates in the electoral districts.

### ● Basic principles

1) The CAP is the basic political unit of the general movement for organizing the working class in Montreal.

2) The CAP stands together with all popular organizations in the district (citizens' committees, tenants' associations, youth groups) and all popular organizations in business (unions, workers committees, etc.).

3) The CAP's action takes place within the electoral district.

4) All action or positions taken by a CAP which directly affect the movement as a whole (i.e., the other CAPs) must be brought before a general assembly or the permanent council. Otherwise, each CAP is sovereign inside that district for all that takes place in the district.

5) All electoral battles must be subordinates to popular struggles. Thus, the election of a candidate to City Council is not an objective in itself, but merely a means of mobilization for popular struggles. The central goal of the CAP is to offer full-time help to all popular struggles for control of caisse populaires, to the creation of co-operatives, etc. Thus, the electoral battle is only one aspect of our work which will have significance only together with other struggles.

### ● Who can belong to a CAP?

All workers can join a CAP. That is to say:

WORKERS, unionized or not, and unemployed, those on welfare who are, in fact, workers by law;

STUDENTS who are considered to be future workers, since they will be employed;

INTELLECTUALS who are employed; that is, teachers, researchers, technicians, etc.

## 2) WHAT DOES A CAP DO

### ● The roles of a CAP

1) To permit a better CO-ORDINATION between the fights led by popular groups, and to organize these groups.

2) To POLITICISE the populations demonstrating that the real cause of the problems lies on the level of political power.

To do this:

a) we will inform the workers of their rights and the means to safe-guard them.

b) we will systematically denounce unjust situations caused by political power or private enterprise.

c) we will bring unlimited support to struggles undertaken by one or more citizens.

### ● Our priorities

In the short term, it is necessary to:

a) organize a CAP in each area among political activists;

b) determine the priorities in the neighborhood which one will attack;

c) establish a strategy for action according to each district;

d) build a communication network inside each district (recreation centres, parishes, caisses populaires, associations of all kinds);

e) recruit and develop activists.

### Medium Term:

a) support those plans capable of interesting the largest number of citizens (e.g., the expansion of co-operatives);

b) take control of popular enterprises? (e.g., caisses populaires);

c) systematically organize the presentation of candidates for city council;

d) form political action cells in factories and schools.

### Long Range:

We wish to establish a real democracy on a decentralized basis such as by electoral district, and to promote the extension of popular democracy to other levels of government and to business.

### ● NOTES for candidates

1) Dissociate oneself completely from traditional elites. Do not accept the support of non-workers. Experience has shown that entrepreneurs, professionals, and other members of the bourgeoisie will try to support a "workingman" in order to buy him off or control him. It is essential to avoid this situation.

2) Before any electoral attempt, there should be CAPs in 6 or 7 electoral districts.

3) Each CAP will finance its own campaign.

4) Candidates will not run as individuals but as candidates of FRAP. Consequently, a general assembly of FRAP can at any time revoke the mandate of a candidate who has been elected if he is judged not to be working for the objectives of the movement.

Besides a unique mobility, the CAP has a great deal of autonomy. It is therefore necessary to consider that the fight has to be undertaken throughout the city and that the only time when it will be possible to replace the existing powers is in situations where the CAP constitutes a truly strong battle front at every level of the city.

## C) The Front d'Action Politique — FRAP

FRAP is a regrouping at the Montreal level of the political action committees in each district as well as representative of other popular organizations who agree with the objectives set down by the CAPs. It is through FRAP that a co-ordination of the struggles on the Montreal level takes place.

Dr. Sadia
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# NOW IS THE TIME

*continued from page 5*

instance has married into the Simard family, one of the few powerful Franch economic families in Quebec.) Laporte, also a member of the Quebec government, was considered a party to the exploitation.

Quebec is caught in a cycle of repression and escalation. The War Measures Act was proclaimed. And Laporte was killed, a victim of polarization. The killing, has been a public catharsis. And this has been used by the government to gain retroactive legitimacy in people's minds for their earlier action. Whcich was a stepping up of the repression.

English editorials on the "Quebec crisis" now seem to crow one unanimous message: This will probably draw us closer together. It will strengthen Canadian unity. They point to Drapeau's large support in the recent Montreal election. That was, however, probably based on fear. A vote for the status quo in a disintigrating society.

In Quebec I was told that it may have made sense to talk of unity 10 years ago. But the time has long passed. When Bilingualism and Biculturalism might have been successful, English Canada wasn't at all interested. It isn't now either.

About 400 people, very few of them connected with the FLQ, have spent a couple of weeks in jail. They were union leaders, students, professionals, journalists, entertainers, people on the left. Some were even conservative nationalists. They will help form future opinion in Quebec as the immediacy of Laporte's death wears off. And they will carry conscious resentment of federal power.

People who say all Canada united behind Ottawa, didn't read the communique from the leaders of the three largest Quebec trade union associations, condemning both Ottawa and the Quebec government for their parts in the repression. They didn't notice that most of the expressed opinion in Quebec opposed federal intervention. And they haven't been to any of the angry meetings of students that have started to take place in Quebec after more than a week of paralysis.

Quebec can be kept in confederation. People who think that this is an overwhelming necessity should line up at the nearest army recruiting centre. Because this is probably now the only way to ensure national unity. And Trudeau and the press are preparing people to accept this.

# GET IT BREED

## 'HOW COULD ANYONE POSSIBLY WRITE A HEADLINE FOR A COLUMN LIKE THIS,' BIRDHUMPER INQUIRES

Last Tuesday evening – layout night here at the Straight – I was paid a visit by my old and close friend, Mr. Dick. As gentle as a Guernsey cow, Mr. Dick is a portly old fellow – in his mid-sixties – whose bearing resembles a lavender bush swaying in the breeze; his face is round and rosy and his forehead is constantly blessed with a shock of snow-white hair that tumbles unrestrained across his brow as if in deliberate defiance to the suggested merits of the numerous pomades and hairdressings to be found in drugstores and similar surly commercial enterprises across our continent.

As Mr. Dick approached me, I became aware that something was troubling him. Gone was the ready smile settled between rosy cheeks. Dulled was the twinkle in his eyes; his body sagged as if some vital ligament had been severed.

'Mr. Dick,' I exclaimed, 'you don't look well.'

'Mr. Birdhumper (Mr. Dick and I always have adressed each other formally),' he sighed, 'I have had a most dreadful experience . . . just the other day . . .'

I took him by the arm and led him into an office, in hopes of giving him some consolation. 'Now, Mr. Dick, I said, sitting him down, 'tell me all about it . . .'

'No Mr. Birdhumper, I can't,' he answered. 'What I have witnessed is too painful to recount more than once . . . which I have – once! At this point he slid his hand inside his black topcoat, withdrew a white envelope and passed it to me. 'I have taken the liberty, Mr. Birdhumper, to set my sorrows to paper with the hope of prevailing upon our friendship for some small mention of this sad occasion in your column. Such treachery upon the poor and disenfranchised must no longer go unnoticed.'

I promised Mr. Dick I would examine his account and if it were worthy I would most certainly place an item in this column.

Mr. Dick thanked me and not wanting to further interrupt my business bade me farewell with the following remark: 'O yes, I have put some parts in the third person so you might more easily place your eyes in mine and perhaps see more clearly what I have seen.' With that, he departed.

Well, I have looked at Mr. Dick's piece and, because of it's extraordinary nature, I have decided to use it this week in toto. I trust you will be able to asses the source of Mr. Dick's agitation.

'Dreary light leans uncomfortably against the buildings, the sidewalks, the streets and all those inhabitants of the Gastown district who shuffle their weary bodies up and down the misery-ridden thoroughfares of the area. Seamy vapors permeate the night-time air rendering more permanant the tragic conclusions of these poor souls who have fallen onto the path of misfortune, the avenue of the victim, the alleyway of the misallocated. Every shadow, every cul-de-sac, hides a tattered ragged form whose eyes are bleared with the torture inflicted by not only the basest and cheapest qualities of drugs and alcohol, but whose eyes have been beggared by some uncanny perception of the essential disorderliness not only of their own being, not only of the state of the nation – nor, for that matter, of the globe; rather it is a perception that encompasses all these and yet extends to the very limits of the universe.

These, ladies and gentlemen, I would submit, are your real philosophers – social and metaphysical. Ask them of the laws of cause and effect. Ask them of the laws of logic. Ask them of the state of man. Ask them, if you dare, of the presumed benign presence of any one, or all, of the gods fabled in your sacred texts and holy institutions. You would be rudely shocked, ladies and gentlemen, rudely shocked if the tired and broken voices of these sagging bags could be raised to speak out the terror of their vision.

But wait. At this very moment, on Powell St., a pair of clear eyes passes by the gloomy prospect of the huddled shapes, the half-tones, the shadows, the ragged light whose misfortune it is to cast its feeble light on the street. Clear eyes. Eyes that can see things standing aright, perceive angles, curves, and all the other geometrical nomenclature with normal precision and correctness. Eyes that can even assess the unusal human landscape slapped against a building or the occasional reeling derelict stumbling in their direction. Eyes that can read easily the letters on the approaching signpost: COLUMBIA ST.

As these eyes gaze at the sign and the body holding them makes all the necessary arrangements to turn the corner when it is reached, a piercing wail cuts through the fetid air, oscillating through the low slung canyons of Gastown. The penetrating squeal arouses no one. No eyes lift in curiosity. No faces are seen peering out of windows in an effort to determine the direction and possible destination of the ever-increasing volume of the shriek. The drunken, soiled, staggering piece of jetsom that passed by the clear eyes moments ago does not alter his senseless, roiling journey he has been unmercifully been launched upon. The only change

*Engledink sucks ass at the NPA nominating meeting Monday night in an effort to get endorsement for his mayoralty aspirations. His seedy reputation damaged his chances significantly.*

is the ever-echoing wail knifing through the tarnishing fumes.

It was these very fumes that were rent asunder as the ambulance sped down Powell Street, its flashing light spraying blood against the semi-darkened facades. I assumed it would pass me by, but unexpectedly it turned left off Powell and hurried down Columbia.

As that was my direction as well, I quickly turned the corner just as the ambulance ceased its high-pitched scream: a block and a half down the street I reckoned a crowd of people. My curiosity pricked, I quickened my pace and I too, my heart oddly pulsating with the echoes of that siren, hurried off in the direction of the now silent ambulance, sited somewhere adjacent to the Corona Hotel.

As my feet carried me toward the assembled commotion, the continued flashing of the ambulances' red light against the blank and bleak buildings began to cast images in the forefront of my mind that threw a shiver down my spine. However, I supressed continued attention to these unresolved fears as I broke through the encircled onlookers and began to work my way forward.

I now regret falling cripple to the cruder reliance of my emotions upon sensation – that depraved impulse to observe the misfortune of others – however, it was as if I were being impelled by a force not necessarily an essential part of my own character.

But as I broke through to the forefront of the crowd – an assembly of red skin, unshaved faces, bleary eyes, soiled clothing, incomprehensible gibberish and wheezing breaths – I suddenly received, full force, the gravity of what I had been driven to.

Lying on his back on the sidewalk, was a man. Surrounding this immobile recumbent were three people ministering to his health: on his left the two ambulance attendants were preparing the white-sheeted stretcher; on his right an immensely built police officer gently held up his head in one hand while the other hand was occupied in wiping as much blood as it could from the man's face with his own scarf. It was of little avail; the blood resourcefully managed to gush over the poor fellow's unconscious features in challenge to the officer's ingenuously tender efforts.

But his efforts did at least allow me a glance at this wretched man's face. It wasn't unlike most faces to be found in the district: glimpses of a former handsomeness now engraved with hardships which have become incisions through which the blood now easily streams; the stubble of the neglected beard. His clothing showed no noticeable variation from that of his comrades who share the misery of poverty and victimization: soiled greys and blacks bought or stolen from the used clothing stores that dot the area.

As I looked on, observing the glistening blood, this poor creature suddenly opened his eyes and the first set of eyes they met were mine!

A quick tremor sped through my body as I beheld the unconstrained fear his eyes bore, supplicating to me in appeal as if I were an Angel of Mercy. And I, in my turn, was mercifully saved from having to betray this poor soul one more final time by the intruding and consoling voice of the police officer: 'Now, Jack, why did you go and do this?'

It became clear. I glanced up quickly and noticed an opened window on the fourth story.

His mouth opened, lips trembling, eyes burning: 'I. . . I . . . no more . . .' he stuttered, closed his mouth and then struggled on again, ' . . . no more . . .' Again his lips closed, this time a jet of blood spurted out of a corner of his mouth and began to stream down his chin.

And once more, mustering up whatever remaining strength his ebbing life possessed, he opened his mouth and spoke into the still silence of the frozen and terrified faces that looked on. 'I . . . I couldn't do it no more . . .I . . . had to stop it . . . stop it all . . .' Imperceptably, his body began to quiver but in seconds they grew into spasms. In the surrounding silence there was one final utterance: 'If . . . if . . . if only there had been something!'

Suddenly his whole body was taken with a gigantic seizure which lifted his spine high off the sidewalk and wrenched from his gaping, tooth-rotten mouth an equally gigantic exhalation and then his body fell inert.

* * * *

Beneath the dim light the blood lay shining, shining like rubies of inestimable wealth – a wealth only the injured, dying and dead can display: only those who have been hurt.

ENGLEFUCKS OFFHUMPER

I want to thank Mr. Dick for his fine piece of reportage and thank you all, if you made it this far, for being with the two of us this week. Next week, if all goes well, the column will be bright and rosy, full of nosegays and snapdragons and whatever bouquets of delight that might pass my eye in the next seven days.

But, in the meantime, don't you think we should REALLY start doing something about that yellow grung in the sky? And I don't mean the sun.

'til then

Engledink

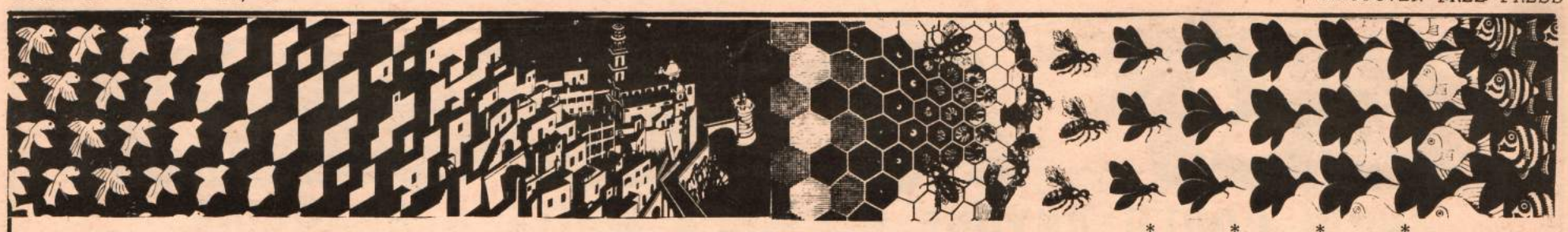

**thanks.....Vancouver**

FOR STAYING WITH US FROM 6:30 P.M. TO 12:45 AM. FOR THE ROD STEWART, SMALL FACES, REDBONE & SEEDS OF TIME CONCERT ON SUNDAY

**sorry.....Edmonton**

FOR THE FOG THAT LOCKED ROD STEWART & SMALL FACES OUT ON SATURDAY. TO THOSE WHO STAYED FOR REDBONE, THANX, WE HOPE YOU DUG IT IN SPITE OF THE PORT-A-SAN.

**GREAT SHOWS WILL BE BACK with! redbone, small faces, other delights SOON**



# streäm

by JEANNINE MITCHELL

Although there has been a lot of recent literature on the subject of wild-food gathering, most of it seems geared to the country. It would seem, I guess, that the small amount of greenery in cities would have next to nothing to offer the individual, with so many to draw off it – but that isn't the case. Reason being that most city-dwellers are so out of touch with nature that they could walk through a teeming jungle loaded to the ground with papayas, mangoes, chinese gooseberries and smoked oysters and starve to death for the lack of a grocery store.

Although I haven't personally seen any of those foods growing wild in Vancouver, I HAVE seen and, with Larry, collected goodly amounts of:

–walnuts
–mushrooms (including some popular 'magic' varieties
–wild grapes
–roasting chestnuts
–parsley
–rosehips and peppermint for winter tea supply
–crabapples (good for preserves)
–acorns (made by Larry into meal for baking)
–various tree fruits (not all exactly wild)
–wild vegetables like chickweed, plaintain, sorrel, wild mustard, etc.
–blackberries and brambleberries
–huckleberries and salal (Stanley Park, UBC, etc)

Early next year, we plan to do some extensive tapping of maple trees for syrup-making. Euell Gibbons, in his book "Stalking the Wild Asparagus", claims he has tried almost every North American variety of maple with great success in this regard. Sugar maples are not necessary.

Since this is the first year we have harvested in the city, many of you will probably discover all kinds of good things we have overlooked. Other foods we have seen growing in Vancouver this year include:

–rhubarb (often neglected in former gardens or sides of lanes)
–marijuana
–oats
–oregon grapes (tart but great for jelly, we hear)
–dandelions, japanese knotweed, milkweed, burdock
–almonds

There is a lot of good, free food left to rot each year in city lots, parks, lawns and alleys – and it's not laced with chemical fertilizers and poisons, either.

MAKE STREETS INTO GARDENS

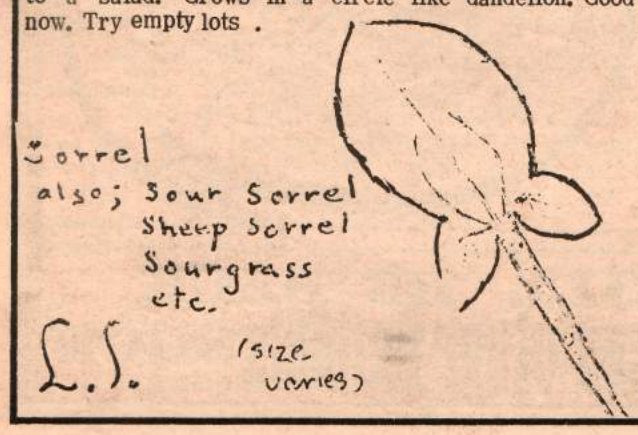
A final note: whenever possible, try to make up for the food you have taken. Take a lesson from the Indians who used to offer songs of thanks and prayer to the plants and animals they used, taking nothing they did not need.

Leave something for propagation or other foragers, and if you find seed stalks growing on the plants, gather some of the seeds and spread them to new places. When we gathered blackberries this summer, we made a lot of them into juice and later Larry planted the leftover seeds throughout Stanley Park. We've also gotten into the habit of saving up and planting seeds from store produce. If a lot of people got into planting seeds during walks around town, we could turn empty lots and alleys into flourishing gardens.

* * * *

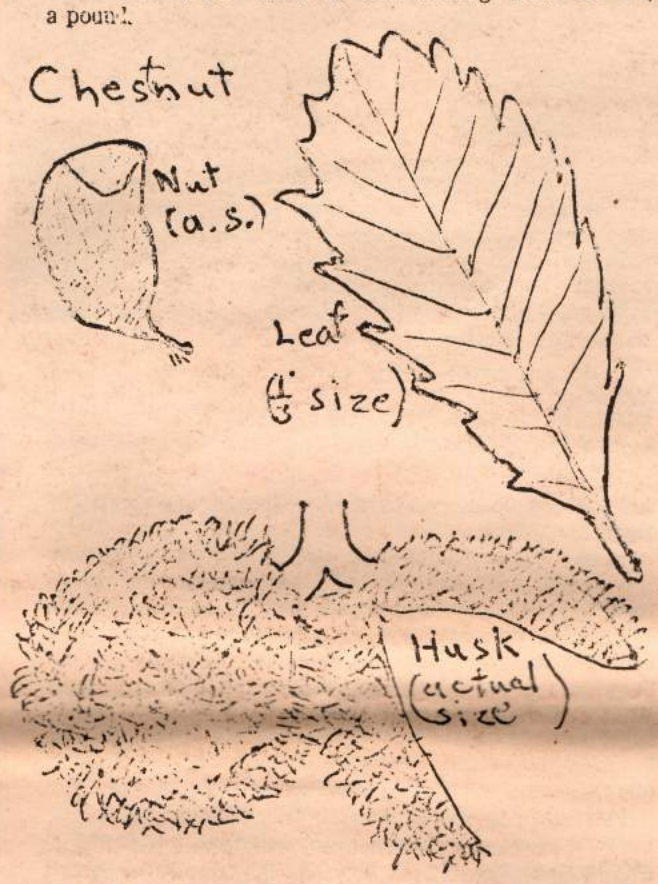
Some of the plants listed above are out of season right now, but the autumn is a great time for foraging as you'll discover if you set aside a day for it.

SORREL has a pleasantly sour taste to it; adds variety to a salad. Grows in a circle like dandelion. Good now. Try empty lots .



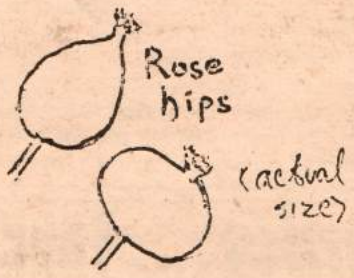

ROASTING CHESTNUTS are not to be confused with the more common, but lousy-tasting horse chestnuts. Look for very prickly shell-casings. If you find some on the ground, break them open and check for the typical double or triple seed inside. Generally, you'll find two small or thin seeds flanking one fatter seed. Leave the little ones and take the fat ones. (Little ones aren't fertilized, aren't worth the effort of digging out of the shells.)

Dry them out a bit, prick the skins with a knife or fork, and pop them in the oven or broiler. After listening to your kitchen coming on like a muffled artillery range, open the door and take them out, being sure to duck. Now, the best part: dig out the sweet morsels, dip them in butter and eat hot. (Or, you could make glazed chestnuts with the acorn recipe below). Note: if you have no luck finding these nuts, you could check out Woodward's which is now selling them for 99¢ a pound.



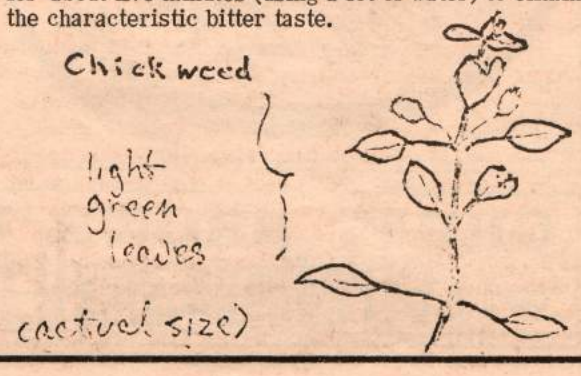

ROSE HIPS are far superior to citrus fruits as a source of Vitamin C, and make a tasty tea by themselves or mixed with mint. Add honey and lemon. Stock up for winter. Easy to find, and ready for harvesting now.

You may find it easier to peel off the thin outside fruit layer before the fruit dries in the case of the larger, rounder hips. When moist, this layer slips off quite easily and doesn't pick up much 'fur' from the seed core. Forget about peeling the smaller rose hips – they're simply impossible. Anyway, peeling isn't necessary in either case. It's simpler and about as good to merely break up the hips and throw them in boiling water. Whole hips aren't much good.




PEPPERMINT grows in large patches. We got big bundles just down the lane. After washing the plants we threaded them in rows with a needle and thread and hung them over the stove till they dried. After a few days, we took them down, slid the leaves off the stems starting with the top, and packed them into jars.

CHICKWEED is good now, having a pleasant, mild taste. Good alone or in salad. If you find any remaining young DANDELION leaves, try boiling them salted for about five minutes (using a lot of water) to eliminate the characteristic bitter taste.

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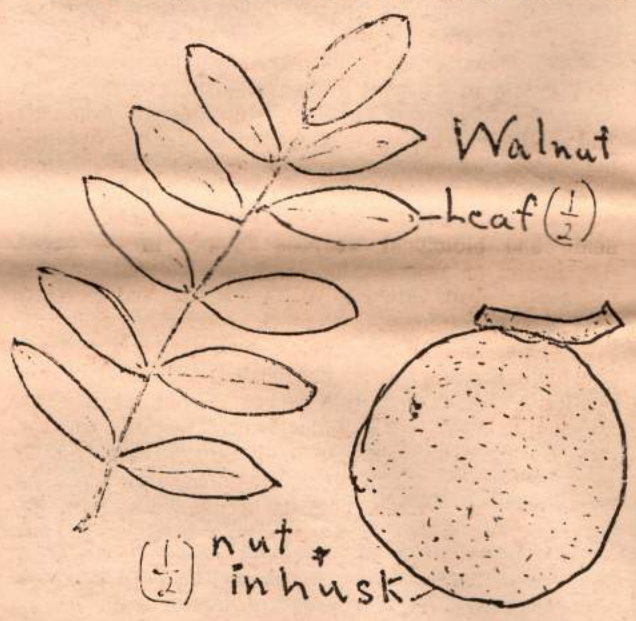
WALNUTS come in fat green smooth husks. After breaking off the husks, dry the nuts in their shells for two or three months or until hard and sweet. Keep them over screens or on shelves or newspaper in a single uncrowded layer during this time. The drying process is essential! (A friend recommends drying the nuts in an airy basket and hanging this in a warm, dry place i.e. over the stove.)

Many interesting and edible MUSHROOMS are available right now, but I am not expert enough to make a guide. The beginner should consult books until he/she knows all the inedible varieties. Philosophy: Only a few mushrooms are deadly, so if you learn how to recognize them first off, the worst fate that can befall you is a batch of terrible-tasting mushrooms or possibly, mild illness.

Unfortunately for those newcomers seeking information on the more Entertaining varieties, nearly all library books on this subject have been ripped off. I know of one freak with a small collection! Those mushroom books still remaining either lack information on the more potent varieties or have certain pages ripped out. Haven't these people heard of xerox machines?

Psilocybin, incidentally, is entirely legal in Canada. (Keep in mind that what you may buy in caps as psilocybin may analyze out as speed, acid, mescaline or horseshit, however.) The mushrooms are quite safe. In contrast, Amanita can be deadly, so know your subject and use caution in this case.)

Ignore police who claim mushrooms are illegal. I once fell for this line and handed 300 psilocybe mushrooms. A further word of caution: at least one bountiful area at which multitudes of freeks were seen picking, has been fungicided. Try not to advertise, therefore.

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ACORNS are readily available at this time. Euell Gibbons is a good source of information on preparing acorns. Few people can eat them raw. Roasting is said to improve them, but the real necessity is boiling which removes the bitter tannin. After you finish boiling the acorns (instructions follow) you can dry them out in the oven and grind them into grits or meal for baking.

There are two basic methods of leaching the acorn of tannin: boiling and cold-water leaching. If boiling, shell the acorns and boil in lots of water, changing it as soon as it gets brown. Keep this up until the water remains clear. This should take a couple of hours. Roast-dry and eat plain if you don't grind into meal, or follow this recipe for "Acorn Glace" (from Gibbons "Asparagus" book):

2 cups sugar or honey or part both
1 cup water
1/8 tsp. cream of tartar
pinch salt

Combine in a saucepan, boil until first hint of browning. Set in pot or pan of boiling water to keep mixture liquid. With tweezers or tongs, dip acorn kernels into the glaze and let harden on wax paper. (Same recipe can be used with chestnuts.)

For cold-water leached meal, grind dry, raw kernels and place the meal over a pad of folded cheesecloth in a big tin can with holes punched in the bottom. Place under cold water tap, letting the water run in a fairly thin stream through the meal all night. Next day, dry out the meal and regrind if it forms into hard lumps. Add to pancakes, muffins or bread.

We found some delicious WILD GRAPES growing next to the mint patch down the lane. The grapes may have been cultivated at one time but were obviously since neglected and left to grow over fences into the alley. One vince bore tiny seedless purple grapes; the other

bore large bunches of green seeded grapes of good size. We both thought the grapes tasted a lot better than cultivated grapes. Gibbons has in "Asparagus" provided some recipes for what he claims as delicious wild grape jelly and wine. We'll try them out if we get some more prapes. Time for harvesting is now.

MAPLING season isn't for months yet, but there sure isn't any problem finding trees in this city. More information on this when the time comes.

If you see any PARSLEY plants in seed, by all means spread them around. Parsley tastes good and offers lots of valuable chlorophyll and Vitamin C. It's also said to have more iron than anybody else in the plant world. Have seen clusters growing along sidewalks, in empty lots, and in former gardens.

* * * *

ECOLOGY CAN'T BE A RACIST SHUCK

It makes me sad to see the splintered ranks of the radical left divide once again, this time over the validity and direction of the ecology movement. Many revolutionaries now dismiss it as a "racist shuck". Whether or not it is being run as a racist shuck, I consider the environmental mess itself to be too important to be left in the dubious care of the tea-party set. Scares me when the people who're self-righteous about their 'concern' think a bumpersticker on their car makes them pretty radical.

LOOK: Cousteau says the ocean has lost almost 40% of it's life in the past 20 years – DDT pouring in the ocean from the 3rd world, new market for Amerikan junk – DDT slows down photosynthesis process in plankton (prime source of our oxygen) – underwater springs of this entire continent poisoned with pesticides, radiation and yu-name-it – nerve gases, huge caches of arsenic and biological weapons dumped in the ocean. Air full of sulphur dioxide, hydrogen sulphide, carbon monoxide, lead, nitrous oxide, rubber and asbestos dusts, ozone, ammonia, etcetera – water full of lignin, herbicides, methyl mercaptans, hydrocholoric and sulphuric acids, mercury, phosphates, oil, DDT, other pesticides, etcetera – earth barren, devoid of many new species, shot full of pesticides, herbicides, and radiation, burned out with chemical fertilizers – food full of dyes, bleaches, emulsifiers, hormones, antioxidants, preservatives, buffers, noxious sprays, acidifiers, deodorants, fungicides, drying agents, hydrolizers, hydrogenators, maturers, disinfectants etcetera – I haven't BEGUN to list how we're destroying ourselves – don't tell me ECOLOGY ITSELF is a shuck!!!

The tea-party set can't control the movement for much longer, simply because many are being scared into seeking a radical solution to the problem as they come up against the brick wall of industry-governments. Letter-writing and placard-burning gets to lose it's glow after you've been at it awhile without success. Even if the liberals in SPEC weren't heading in the direction of the battlefield, the kids are at large.

When – and only when – fish kills turn into people kills, the public at large will wake up.

If we leave it to the dodos, we'll go their way. So the ecology radicals deserve praise from those more interested in racial and sexual equality. We're all equal in death, but what's the big hurry for?

And there are conflicts of opinion over the population explosion. I myself see some sense in the arguments of the ZPGers and the anti-racial-genociders. And it seems to me that both sides need to confront each other openly, since we are getting pretty crowded at a phenomenal rate.

**UNWANTED PREGNANCY**

**?**

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# Econt.

Here is an excerpt from a recent earth-read-out bulletin on the problem of co-option of the ecology movement by government and industry.

"If the ecology movement does not attack the real enemy, if it does not go to the root of the problem, i.e. become radical, then the possibility of co-optation is not only possible, but will undoubtedly happen. There is one thing that the power structure cannot co-opt, and that is our attack on capitalism. We would hope that they would co-opt our attack on capitalism. That would seal their own death. Pollution comes from the fact that industry and our natural resources are not in the hands of the people, therefore they can be raped by the minority.

The thing to understand is that the regime is uptight, and they know it! They are looking for things to pacify the people. Look upon these: The token pull-out of troops in Vietnam, the 18 year old vote, the liberalizing of the pot laws, the power structure's interest in ecology. Now, on the other hand, the power structure is moving in a classic fascist manner: no-knock law, preventive detention, repressive measures against movement groups and assassination of powerful leaders, etc.

It's only logical that if the majority controlled the industry, the government and the natural resources we would move in a way to insure our good health, our long life and the prosperity of our people and the people of the world. However, with control resting in the hands of the minority they are only interested in controlling the majority and keeping themselves in power. The whole state apparatus points this out, from the "legal system" to the administration of industry and our natural resources. This is what self-determination means, this is what control of our collective destiny means. You Dig?

If you have access to any of Chairman Mao's works you should check out his statement on "Coalition Government." It's in SELECTED WORKS, Vol. 1. It's really relevant to this whole question. Also Lenin ran some good shit in this regard too. He said that if we have our shit together we can form alliances with any group for a specific purpose, as long as we keep in mind our objective we have nothing to fear.

We in the WWP realize we must form a broad-based United Front. To do this we must make an analysis of the situation and try to bring into the United Front as many progressive groups and individuals as possible. So what are the things that will rally the most people? What are the things that have the masses of the people most uptight?

1) Racism
2) War
3) Ecology Disaster

Now then, what are the root causes of these three things? That's right, Capitalism. Period. The exploitation of man by man. Imperialism is the highest form of capitalism. When capitalism develops to a certain stage it needs new markets and new resources. That's why the U.S. must control the Third World – to get its resources and to sell the bullshit products of the U.S.

– P. P., Wayne County (Mich.) Jail

While I agree basically with Plamondon that the overthrow of capitalism is essential to our survival, I think he's overlooked something: our heads. Changing the economic structure will not end pollution unless the public cares about the earth.

We need to make two major changes:

– capitalism to communism (in true sense of word)
– self-love to all-love, people-love, earth-love.

No more white "christian" culture. It's dead, taking the planet with it, if it gets the chance. We have to turn to the nonwhite races of the world for new answers. To the Indian who shares his meat with the hungry ones in the tribe, who is grateful to the earth for its gifts, who worships the Spirit in the birds, trees, water, deer and sky. To the African, the Australian aborigine living close to the jungle and the desert, to the universe.

I believe that only when we learn selfless love and respect for ALL life, will we successfully stop IN OUR HEARTS our cultural bent towards racism, sexim and all other forms of exploitation.

We all have important tasks, and we should respect each others' chosen struggles. The ecology movement, the black power movement, the gay liberation movement, the red power movement, the women's liberation movement, the struggles of the workers, the Puerto Ricans and the Chicanos – these are ALL essential if we are to have life, peace, equality, and happiness on the earth.

In the same way, we must learn to be patient when our brothers and sisters prefer to use tactics different to our own. We are all changing. A person cannot be bullied or shouted into, say, blowing up buildings if he/she is in letter-writing space. In a few months, that space may be over with – who knows? In the meantime, all you can do is discuss the problems you face together and why you have chosen your method of dealing with them. In their own way, everyone can help. It is a waste of energy to fight amongst ourselves – fight the system instead.

PAM SMITH, of the Grape boycott (and now the B.C. farmworkers), tells me that the Chicanos stick together, pacifists and militants alike. They know they have the same enemy, the same goal, so they accept each other's views with respect.

Pam believes white radicals do not do this because their culture has not prepared them for tolerant unity. Either we learn it fast, or go under. No tiny splinter group of radicals can defeat a technologically-armed power structure backed by brainwashed masses.

* * * *

ECO – NOTES

– "Black Californians have twice the DDT in their bodies as do whites, according to a California Department of Health study . . ."
– March '70 ENVIRONMENT magazine
(a result of working in poisoned fields?)

– The U.S. has put off 25 nuclear bombs so far this year.
back pages of a recent SUN

* * * *

DARKEST-BEFORE-SUNRISE SPECULATIONS

Many Indian tribes have records of ancient prophecies that foresaw the coming of the white man to the Americas, and foresaw the hardship that would result to the Indians after his arrival. The Hopis prophecied the actual place and time of the "White Brother's" arrival.

Quetzalcoatl, ancient prophet-king of the Toltecs in Mexico, foretold that the white men would come out of the eastern sea in great canoes with white wings . . . He warned that the whites themselves would be like a bird with two different kinds of feet. One foot would be the foot of a dove and the other the foot of an eagle. The foot of the dove meant the religion of Christianity. a religion of love and kindness, though practiced as such by very few whites. The foot of the eagle meant the way most of the white men treated Indians, by clawing them, killing them, enslaving them and exploiting them.

But Quetzalcoatl promised the Indians that a few hundred years after the first coming of the white men other white men would come to the Indians with both feet the feet of the dove, and that either Quetzalcoatl himself or the spirit that was in him would return at this time. Together, the Indians and whites would make a new world of hope, freedom and triumph.

There are many other prophecies (from all corners of the world, all ages) that echo this basic idea: a great change within the very near future, a period of agony, wars, hunger and in many cases – eruptions of the earth's crust. (It is interesting that scientists are echoing this part of the prophecies.) When the period of violent change is over, the survivors are to make a new world of equality, justice and peace between all peoples. The Hopis call it the Fifth World.

(for anyone interested in Indian prophecies, take a look at this beautiful book: WARRIORS OF THE RAINBOW by William Willoya (Eskimo) and Vinson Brown (white). The description of Quetzalcoatl's vision is taken from the book. I got my copy from the Golden Lotus foodstore for $2.25.)

* * * *

For a good evening spent, go see Disney's FANTASIA at the Ridge before it closes. despite the purity, we really dug it. specially good if you're a music freak – but then some of those visuals (especially in the abstract sequence) woww . . .

p.s. look for the dancing amanita muscarias, morning glories and poppies in the second sequence. odd coincidence it ain't.

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GREENPEACE

# IS BEAUTIFUL

## by Irving Stowe

*All that is necessary for the forces of evil to win the world is for enough good men to do nothing.*

*Edmund Burke*

OUTLIVE YOUR ENEMY – WITH A LIFE STYLE

Dr. Carl Kline has called to my attention the article entitled: "The Greening of America" by Charles A. Reich in the September 26th issue of THE NEW YORKER magazine. He regards it as a significant contribution to understanding the U.S.A. way of death (the "corporate state" which Canada supports so materially with its export of resources and its imports of U.S.A. products) and the LIFE culture which has developed in opposition.

This article has important implications for, and applications to Canada. Without sharing either the author's apparent acceptance of the validity of the "American dream" or the author's optimism, I nevertheless endorse the article as one you should make every effort to obtain, recommend, and make available especially to older people. (You will recall my emphasizing that environmental preservation, pollution, etc., cannot be divorced from production for profits, war, poverty, social change, life style.) To encourage you to circulate the article excerpts are reprinted below:

THE NEW & DIFFERENT REVOLUTION

"There is a revolution under way. It is not like revolutions of the past. It has originated with the individual and with culture, and if it succeeds it will change the political structure only as its final act. It will not require violence to succeed, and it cannot be successfully resisted by violence . . . This is the revolution of the new generation . . . The logic of the new generation's rebellion must be understood in light of the rise of the corporate state and the way in which the state dominates, exploits, and ultimately destroys BOTH NATURE AND MAN . . .

PROFIT & GROWTH UBER ALLES

"The essence of the corporate state is that it is relentlessly single-minded; it has just one value, the value of technology as represented by organization, efficiency, growth, progress. No other value is allowed to interfere with this one – not amenity, not beauty, not community, not even the supreme value of life itself . . . Only such single-valued mindlessness would cut the last redwoods, pollute the most beautiful beaches, invent devices to injure and destroy plant and human life. To have just one value is to be a machine . . .

STATUS QUO IS MAINTAINED BY FORCE

"Misuse of law is not an aberration in our society. It is the inevitable condition of any society that permits a concentration of enough power, of whatever sort, to exercise full control over those within the system. The ideal of the rule of law can be realized only in a political-conflict state that places limits upon official power and permits diversity to exist. Once everything is subject to regulation, the rule of law is inevitably lost, for the rule of law cannot stand as an independent principle of society; it is always tied to the question of power . . . the law is used by those in power as a weapon against those who are powerless. The bitter truth is that despite all our ideals of law and all the talk of LAW AND ORDER, we are today in the most literal sense a lawless society, for our 'law' has ceased to be law and become instead its opposite – MERE FORCE AT THE DISPOSAL OF WHOEVER IS AT THE CONTROLS . . .

THE NEW CONSCIOUSNESS

"This apparatus of power (the corporate state) has become a mindless juggernaut, destroying the environment, obliterating human values, and assuming domination over the lives and minds of its subjects. Faced with this threat to their very existence, the inhabitants of America have begun, as a matter of urgent biological necessity, to develop a new consciousness, appropriate to today's realities and therefore capable of mastering the apparatus of power and bringing it under human control. Consciousness III, which is spreading rapidly among wider and wider segments of youth, and by degrees to older people, is in the process of revolutionizing the structure of our society . . .

"Consciousness III, which began with a few individuals in the mid-nineteen-sixties and has been spreading rapidly ever since, is the product of two interacting forces: the promise of life that is made to all young Americans by all of our affluence, technology, liberation, and ideals, and the threat to that promise posed by everything from neon ugliness to boring jobs to the Vietnam war and the shadow of nuclear holocaust. Neither the promise nor the threat is the cause by itself, but the two together have done it . . .

THE NEW CULTURE

". . . an entire culture – including music, clothes, and a radical attitude toward certain drugs – began to spring up among the young. As it did, the message of the new consciousness went with it. And the more the older generation rejected the culture, the more a fraternity of the young grew up, so that they recognized each other as brothers and sisters from coast to coast . . . such clothes are a deliberate rejection of the neon colours and artificial, plastic-coated look of the affluent society. They are inexpensive to buy, inexpensive to maintain . . . The clothes are earthy and sensual. They express an affinity with nature – the browns, greens, and blues are nature's colors, earth's colors, and the materials are tactile . . . And the clothes have a functional affinity with nature, too; they don't show dirt – they are good for lying on the ground . . . The new clothes give the wearer freedom to do anything he wants. He can work in them, read in them, roll down a hill in them, play touch football, dance, sit on the floor, go on a camping trip, sleep in them. Above all, they are comfortable . . .

"The most important medium of expression for Conciousness III is the new music . . . it has become an entirely new means of communication . . . For the new consiousness this music is not a pastime but a necessity, almost on a par with food and water . . . Like a medieval cathedral or the carvings in a tribal village, the art of rock is constantly present as a part of everyday life, not something to be admired in a museum or listened to over coffee after dinner and the day's work are done . . . For the lover of rock, as for men in earlier times, art is a daily companion to share, interpret, and transfigure every experience and emotion . . . And it would seem to be a measure of the strength of the new culture that in music it has created a language understood in nearly every country of the world . . .

THE CORPORATE STATE MUST GO

"Older people begin by assuming that much of the structure of the corporate state is necessary and valid, but the young people start with entirely different premises . . . What Consciousness III sees, with a clarity that no ideology could provide, is a society that is unjust to its poor and its minorities, is run for the benefit of a privileged few, lacks its proclaimed democracy and liberty, is ugly and artificial, destroys the environment and self, and is, like the war it spawns, 'unhealthy for children and other living things.' . . . old people are shunted into institutional homes, streets made hideous with commercialism, the competitiveness and sterility of suburban living, the loneliness and anomie of cities, the ruin of nature by bulldozers and pollution, servile conformity, and the artificial quality of plastic lives in plastic homes . . .

LOVE IS COMING

"Consciousness III is developing a new independence and personal responsibility. It is seeking to replace the infantile and destructive self-seeking that we laud as 'competition' by a new capacity for working and living together. It is creating a system of ethics – ECOLOGICAL AND HUMAN – to control the AMORAL KNOW-HOW of science . . In Consciousness III we can see not a superficial moralistic improvement but a growth of understanding, sensibility, and the capacity for love that, for the first time, offers hope that man will be able to control and turn to good uses the machines he has built." (Emphasis added)

**"NAME YOUR POISON"**

# caravan

rick

mcgrath

According to all the trashy hype that this paper and the so-called pop radio stations ran last week anyone who missed the two concerts last weekend could count himself among the social lepers of Vancouver.

"BROTHERS AND SISTERS RISE UP"

screams the pseudo-Sinclair hype
"This Is Your Last Chance To See The Super Concert of 1970"

or perhaps this is your last chance to fill the pockets of Roger Schiffer. If you managed to ignore the hype and stay at home, you didn't miss much. The Straight review staff stayed at home, and we didn't miss much. Because, you know, music is music and it's been a long time since I've seen a concert where the bands attained any level of spontaneity that made the audio portion of the show equal to the visual. And if the trip is purely visual then Rock as Religion must have been replaced by something as perverted as voyeurism sometime while I wasn't watching. And listening. And the experience gets away from subjectifying the music to objectifying the musician.

So this column will not touch upon the music at all, but something much more important. We all know that promoters are, by their own definition, a necessary part of the Rock scene. According to them, they are the only people close enough to our Rock gods, and the only people clever enough to arrange the mystic forces that come together in the form of a concert. This is bullshit.

There are, however, important reasons why not just anyone can promote our present style of concerts.

First of all, and this applies even in Vancouver (with it's garrison mentality), the promoter cannot have any aesthetic sensibilities at all. Roughly translated, this means you don't care about the music, just on its selling powers. This boils down to bucks.

Secondly, if you get past the first requirement, you have to turn yourself into Joe Business. Completely. This means you do anything and everything, no matter what the vibes, to cut the other guy and make it yourself. This boils down to bucks.

Thirdly, you have to be willing to engage in a particularly nauseous form of advertising affectionately labelled HYPE by tricky Ricky D. and spiffy Mikey J., who are, as if yo couldn't guess, the Mr. Hydes of the Straight review section. HYPE is interesting because it is based on the same principles as regular advertising, but takes these principles to their exaggerated ends. The term hype is a shortening of that delicious renaissance term 'hyperbole' and if you don't want to look it up in your dictionary it works something like this: (1) Saturate the media with ads proclaiming the unworldly talent of your artists, etc., intimidating that you as a person will not be completed unless you have experienced their sound, presence, closeness of body, etc. (2) Do nice little things like giving records to reviewers and radio jocks so the unsuspecting masses will, whether they like it or not, become familiar with your artist. This is the suckhole stage, but it has its reversal when the same jocks and writers, seduced with their own babblings, come grovelling for promotional passes. The point of this exercise is to make the jocks and writers feel important, or that they owe you something, so they do things for the promoter who appreciates this because it is again more advertising, but this time on a more subtle, and therefore more dangerous level. This boils down to bucks.

Fourth, after getting the usual shit like location, sound system, guards, etc., is the big night. This is where you get to screw everyone who had put the dollars in your pocket . . . and this is the only place where the human element is possible. That's not a paradox, but where the promoter is able to be judged by the people who help, in one way or another, to ensure the success of his show. If the promoter is smart, he gives out lots of complementary passes and ensures, if not good reviews, a healthy rapport between media and promoter. The promoter, if he keeps his profits reasonable, may even be come to be known as a "good guy" (used speciously). On the other hand, the promoter may be seized with the money possibilities of the moment and deny the media their free goodies. This is dangerous because the media ceases to trust the promo man, and once this loss of credibility sets in, the promoter's shows are likely to be prejudged from a bias that has nothing to do with the artists performing. This kind of promoter is taking a chance, but he can always sell the seats that he might have given away. This boils down to more bucks.

OK, so allow me to set up a hypothetical situation. Suppose we have two types of promoters: one like I have outlined above and another one who hasn't passed stage 1; that is, he still thinks of music in aesthetic terms. Flack Man #1 has a show, which, let's say for the fun of it, he has even got by immoral means. Say he stole it from another promoter who was in the hospital, or somethng like that. Just so you get a good idea of what kind of a bastard #1 really is. Some time after #1 has gots his acts together, #2 decides to put on a show too. Promo man #1 freaks when he hears of this new development, because (a) he doesn't want competition, and (b) he knows this show will cut into his profits. In both cases, Flack #1 thinks he will lose precious money.

So, as our tense drama unfolds, Flack #1 decided to make things difficult for Promo #2, in the hope that #2 will quit, or at least be stopped. Let's see, if I were promo #1 and I wanted to stop Promo #2, what could I do. Lots.

First of all, I could attack him locally. This means spreading nastiesto all the media people about Promo #2's obvious lack of ethics, moral responsibility, etc. Then I could try and get the sound system booked for the night Promo #2 wanted it; then I could coerce the people who run the rentable buildings into making things difficult for Promo #2 to rent it. This could easily be done by bribes, threats of discontinued business, etc. The people who own the rentable buildings could then make things tough for Promo #2 by saying things like "Your acts are too aggressive" or "Your deposit will be $2100 instead of the usual $375".

If Promo #2 weathers this storm, Promo #1 still has tricks up his sleeve. The big heavy is pretty obvious. Everyone knows most rock stars smoke dope, just like the rest of us. After all, they're only human. If these rock stars happen to be American, though, they could get busted at the border when they arrive to do their show and then they would have a tough time playing from prison, right? Right. So all Flack #1 has to do at this point is phone up the customs & immigration people and inform them that a lot of dope-peddling hippie musicians are invading the country under the pretext of a rock concert. Whamo, our boys are hassled at the border.

If all this fails, and by some chance the show does go on, Promo #1 always has the pleasure of resorting to poor taste threats of personal violence if Promo #2 has the audacity to try and horn in on his turf again.

This, of course, I just made up on the spur of the imagination, and if anything like this were to happen in real life, I'm sure we would all be properly shocked. After all, isn't the peace love brotherhood capitalism trip based on business ethics?

Sometimes I go home and I can't think of anything happy to write about. This has been one of those weeks. Trick or treat?

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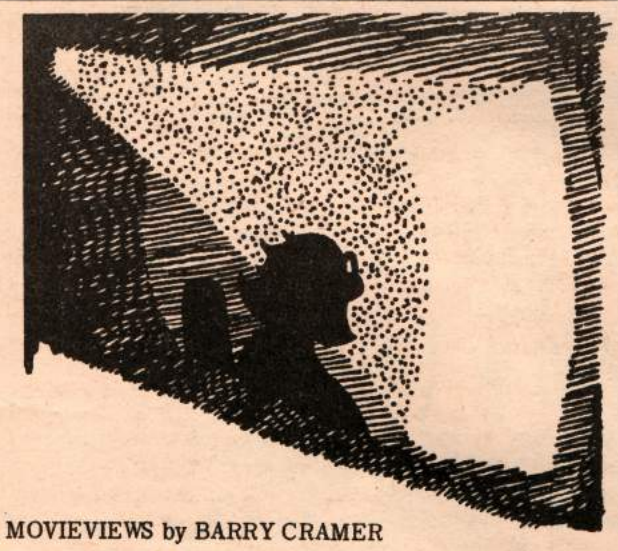

MOVIEVIEWS by BARRY CRAMER

R.P.M. (Revolutions Per Minute) is produced and directed by Stanley Kramer, probably Hollywood's most critically maligned movie maker. One of his most recent movies, panned and ridiculed all over America, was "Guess Who's Coming To Dinner?" starring Sidney Poitier, Katherine Hepburn and Spencer Tracy (in his last and one of his best screen performances). Yet Kramer persists in presenting contemporary social problems with the dogged attitude that no one is all right or all wrong and somehow things must and will work themselves out. R.P.M. is about student unrest and the confrontation between the administration and the students. Kramer sits on the fence, poking his actors in and out of situations, never commiting himself and thus never allowing us (the audience) to feel anything special. Kramer is more an educator than a filmmaker. He is only one step above TV documentaries because somehow, he allows actors like the late Spencer Tracy and Anthony Quinn, the star of R.P.M., to rise above the mediocrity of his productions and deliver unusually sensitive performances with practically no help from him. Still R.P.M. is more of an AM 45 than an FM 33 1/3 in memorable content.

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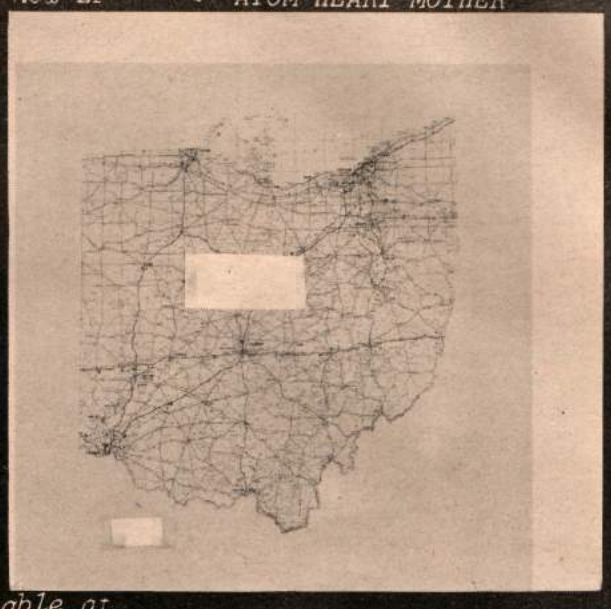

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# SNAT!

by MICHAEL QUIGLEY

I got DON ELLIS AT FILLMORE (Columbia G30243) at the same time as several rock albums, and it made them all look pretty sick. That's not to say that the Ellis band plays rock, however, though I suspect they could easily whip the ass off current jazz-rock heavies like Chicago and BS&T if they tried.

What really knocked me out about the album was that it was so damn musical as well as energetic – really "down to earth cooking music." Listen to the drummers, for example (at times there are four of them, including Ellis) and try and name a drummer in today's morass of rock mediocrity who can actually PLAY his instrument like that. (OK, I'll admit that Anysley Dunbar, Keith Moon, Ginger Baker, Dan Seraphine, and Bobby Colomby are major contenders, even though the last three are maybe more jazz-oriented.)

The twelve cuts on this double album exhibit a lot of Ellis band trademarks – weirdo time signatures (5/4, 7/4, 7/8. 12/8, 13/4, 11/2/4), endless fake endings, and Ellis' use of echo devices, amplifiers, and modulators with his trumpet.

Hey Jude, for example, starts out with a 2 1/2 minute solo by Ellis (achieved with the help of a ring modulator) which will probably drive any jazz purist up the wall. But it's still an interesting example of the sonic possibilities of electronically amplified instruments. (The arrangement of the rest of Hey Jude is pretty much of a knockout, featuring a duet between tuba and flute as well as a section sounding like a broken-down merry-go-round calliope.)

Since this is a live album, presumably without editing, there are naturally some mistakes (like a missed cue in Pussy Wiggle Stomp) as well as a few lapses in taste. John Klemmer's solo cadenza in Excursion II is dull, for example, even though his work in the rest of the piece is O.K. And the opening solo by Ellis on The Blues (the slowest, and, to me, dullest cut on the album) sounds mostly like him farting through his trumpet. In fact, it ends with him saying "Shit!" through his horn (which gets a big chuckle from the audience), actually an apt comment.

Still, in spite of its faults, Don Ellis at Fillmore is a no-holds-barred display of electrified jazz. Comparatively speaking, it can teach you a hell of a lot more about music than either Cosmo's Factory, Led Zeppelin III, or Share the Land.

* * * *

Redbone's second album, POTLATCH (EPIC E 30109) is almost enjoyable, because the four members of the group are extremely good musicians. (I particularly enjoy the growling voice of Lolly Vegas and Pete DePoe's drumming.) As well, their sound is incredibly tight and the production of the album is excellent.

On the other hand, though, are trendy quasi-political lyrics, the only ones really saying much being in the song Alcatraz. ("Alcatraz, Alcatraz, few have seen your beauty like the Indian has.") There's also a rather naive use of dissonance to create a "bummer" effect in Who Can Say and Judgement Day/ Without Reservation. And Redbone's "swamp-rock" beat, highly reminiscent of Creedence Clearwater, eventually becomes wearying like that of the latter group.

Also interesting is the way that this album is being promoted. The recent Rolling Stone ad which began "A new album by the people who discovered America" neglected the follow-up phrase "and sold for profit by the people who took it away from them." I would have liked to have talked to the group last weekend about what looks like a case of exploiting their race for financial gain. Unfortunately, a variety of circumstances (that major one being that a spokesman said that the group was "too tired" to give an interview) made this impossible.

* * * *

YOURS FOREVER MORE by Forever More (RCA LSP-4272) is an extremely eclectic album. In fact, it's almost like a rock quiz of both musical and production effects. Some of the more obvious groups imitated include Led Zeppelin, The Who, The Stones, The Beatles, Jethro Tull and even The Monkees.

Surprisingly enough, the effect of this eclecticism isn't detrimental, discounting some treacly string backings straight out of The Bee Gees. The four members of the group are adequate musicians (or imitators). It's rather interesting, however, that some of the best playing on the album is by a tenor sax player identified only as Mal, who isn't even in the group!

* * * *

THE FOUR ELEMENTS (Deutsche Grammophon 2530 052) sounds ecological, but isn't. (Even though I can already see the ads) Instead, it's four impressionistic works entitled Earth, Air, Fire, and Water, commissioned in 1969 by The London Gabrieli Brass Ensemble.

Of these four pieces, Water by Ian Lake is the least interesting rhythmically or harmonically, sounding occasionally like a showpiece for a high school band. John White's Air, written in a dry modern classical style, starts out well, but eventually loses interest despite the use of a "four second plate echo."

On the other hand, Richard Hill's Earth, containing some jazz-like sections, succeeds despite a pop-music sound, while Fire by Gordon Rose works effectively in an idiom close to J. J. Johnson's jazz Suite for Brass.

# 24 FRAMES

by K. TOUGAS

QUEBEC FILM-MAKERS – PART I

GILLES GROULX: An Interview

K. Tougas: Quebec films have been playing an important role within the culture.

Gilles Groulx: Film accompanies what already exists, otherwise it's science-fiction. Film-makers aren't the leaders.

If some film foretells something it is because the film-maker is a sensitive artist who doesn't need to be hit with a sledge-hammer to make him understand. A small thing will lead him to the truth. If the film-maker feels that what happens is honest, is fair, he becomes a participant, he's there with all the other workers. Of course when you get to the National Film Board there are fewer money problems, but you feel ill at ease because you feel yourself separated from the people. It is very easy to get lost in a too comfortable situation; the world tends to become unreal.

K. Tougas: With the present situation in Quebec films may become even more involved.

G. Groulx: A call to arms is not being made, but this is no longer unthinkable, no longer out of this world. It's there. There may be different kinds of action . . . this is a search. My last film ENTRE TU ET VOUS began with simply observing the staging of the Congress of the Union Nationale. It was over-made as if by show-business people, to stir things up.

## "You cannot contain Quebec, just force it down."

Demonstrators are what they are, a huge crowd, at first only wanting to scare the people. They were not throwing anything, just walking. I had plenty of time to watch it all happen, and it ended with a wild police chase with helicopters and gas.

This Congress is something that concerned all Quebecois. If the people want to make this kind of pressure and have an anti-Congress manifestation, it is their right. I went because I sensed it would be a catalyst.

K. Tougas: The present role of Quebec cinema will then remain the same except for an ever increasing quantity of films and film-makers?

G. Groulx: Many film-makers feel that these people never had a voice. It's time we heard something from the people. Pierre Perault, Michel Brault and many others do this, although with different means, and the same voice emerges. Since the media do nothing, this work appears extremely provocative. It is almost non-existent elsewhere; radio and television could easily handle this, perhaps much better because of their immediacy, but they close their eyes. You cannot contain Quebec, just force it down . . .

K. Tougas: The Quebec films are acting as anti-propaganda.

G. Groulx: There is a need to counterbalance what is not presented by the media but which everyone knows exists in reality. Take a television schedule, it's unreal! It says: "Let's forget about our real problems and let's play something" . . . Too many things have disappeared from the media. Some years ago the quality of information was much better.

K. Tougas: The television schedule was an image that you utilized in ENTRE TU ET VOUS.

G. Groulx: Yes this was the schedule of the day of the Fete Nationale. Can you imagine it: the same crap as usual, business as usual? That's not a way to do things in Quebec. It's a blindfold.

K. Tougas: Yourself, Carle and Lefebvre tend though to be directing your films towards an already sympathetic audience.

G. Groulx: We have the intuition of a certain group of people. Tomorrow students will be full-grown men. We try to reach the minds which haven't settled into what a film should be. Younger people are more receptive; also, people of my generation are more receptive than the older one, in the city at least. We are coming up with a new breed of film. Our films are not entirely political, they very much involved the individual's mind of speculation, so that he can work with the elements, not just sit like a cow watching a train go by.

When working I think primarily of those who have few prejudices towards form in cinema. Those completely involved in a given form (for example the most widespread is the American film which reflects and acts in a specific way) are absolutely lost with respect to my films. Thus I'm thinking of people prepared to be more observant and ready to accept visual experimentation.

CULTURE AND REVOLUTION

K. TOUGAS: Your films are a work of exploration for yourself as well as the spectator.

G. Groulx: I have the feeling I benefit much more than anybody, although I'd like it to be even on both sides. We are dealing with a culture that is repressed, something that doesn't necessarily stand out for the passerby. He may well consider Montreal to be an American city, even for us it is something we have to look for, we have to feel concerned first. It doesn't always form a well-organized image, and this is part of the failure that some of our films carry . . . But this culture is emerging and our films will become stronger because we also gain in experience. We are becoming even more concerned.

K. Tougas: Perhaps this revolution has a stronger base in Culture than it does in Economics.

G. Groulx: Some people really think that a big building is progress. But for most Quebecois such a building is not a place he'd go to live, it's not part of himself, but comes from elsewhere. Outside investment is not progress: it means more domination, more frustration.

Culture is its strong basis. This economic state has been reached – I would call it environmental conditions – but the first explosion was in the roots, in the culture. This made the people think in terms of togetherness; everyone had the same kind of cultural frustration, multiple individual frustrations of all kinds. It didn't stop there but developed to more conflicts and has reached this present stage. People will still go further. It's very important that this revolution goes further to overcome a general traumatic fright.

We have to win something. It is part of the process of evolution and we should come out as victors. We don't have a colour but we have a language.

There are signs in Quebec; the revolution is going to happen. But it will have to preserve more than it destroys, which is very difficult to accomplish. I don't see how a revolution cannot occur as a quickened evolution, but it doesn't happen that way.

It's Latin America up North. I'm not exaggerating: all the objectionable elements, the conditions that encourage revolution, are united: repression, poverty, unreliable authority, unresponsible men, stupid men . . . There is a very vicious Anglo-Saxon population in Quebec, and neighboring Ontario is no better. Ontario's premier is not a nice man, he's not an intelligent man. Maybe he's a good administrator, but when he speaks of the freedom of people . . . he's ready to crush anybody. And he's got power: the richest province, the nerve-centre of finance. He can destroy a lot of things.

"ENTRE TU ET VOUS"

K. Tougas: There is a relationship between the man/ woman sequence in ENTRE TU ET VOUS (made in 1969) and the footage of the Congress; really two levels of the same reality.

G. Groulx: Yes, they're doing the same thing; the man crushes the woman that lives with him.

The film is constructed in seven steps, each with an inter-title. It begins with tranquil existence in the everyday present condition then progresses to a mutual attracting of attention, seduction, dialogue, domination, and terminates in violence and repression. These are parallel: private and collective situations.

K. Tougas: You chose a symbolic level for your individuals rather than a psychological/real level.

G. Groulx: Mainly then I would have to utilize anecdotes, story pretexts. A plot would allow too many spectators to say: "This is not me, it's a story. My wife isn't like that, I'm not like that." But this symbolic situation tends to generalize much more and tends to implicate everyone. It's less possible to escape . . .

Here is the essence of some qualities of man, the essence of some qualities of women; it still is a general quality which is real.

K. Tougas: The symbolic level always refers back to the reality of Quebec.

G. Groulx: So it's not science-fiction. I intended that the one level assist in explaining the other. At one time I had the urge to have the film shown as seven separate small films. Possibly confusion emerges from it continuing without stopping; the progression not obvious. Perhaps the Congress newsreel footage confused people who didn't see its evolution within the film. Police in order at first, then breaking out and running after them and throwing gas.

**TO BE CONCLUDED NEXT WEEK**

# HEAD LINES

WED. NOV. 4 - WED. NOV. 11

WEDNESDAY, NOVEMBER 4

CONCERT – Ron de Kant, clarinet. Vancouver Art Gallery 12:10 – 12:50 FREE.

CONCERT – Artemis Trio with music of Brahms, Faure. Recial Hall, UBC, 12:30 pm, FREE.
THE SECRET YEARNING – (Poetic Drama)Won-Kyung Cho, Korean dancer & painter, reads and performs Korean works of peotic drama (wth translation) SUB Bldg. UBC, 8 pm, Tickets on campus.

Rosencrantz & Guildenstern Are Dead – Queen Elizabeth Playhouse, 8:30 pm. Tickets at the Vancouver Ticket Centre This runs until the 20th.

ART – Dallas Selman, "Radical Soft Wear", a portable television recording apparatus workshop (VTR) Duke Hall Cellar Studio (St. Marks College) UBC, 10:30 – 3:30.

THURSDAY, NOVEMBER 5

NOON PERFORMANCE – Kenneth and Dometria present Indian music and poetry. Vancouver Art Gallery, 12:10 – 12:50, FREE.
SYMPHONY – (Concert) Douglas Tilney directs music of Beethoven, Prokofiev, Chopin. Recital Hall, UBC 12:30 and 8pm FREE.

BATTLESHIP POTEMKIN – (1925 Silent Film) Einsenstein's classic about the 1905 Russian Revolution. Last film of the Laughter Struggle & Change series at SFU Theatre & in Rm. 9200 at 8 pm. 50¢.

ROYAL WINNIPEG BALLET – Program "Meadow . Lark" Grand Adagio from Act II Nutcracker, "Pas d'Action" "Fall river Legend". Arnold Spohr, director. Queen E. Theatre 8:30 Tickets at Famous Artists at the Bay.
THE ANNIVERSARY – (Black Comedy) Otto Lowy directs Bill Macilwraith's comedy on the canniness of characters. Opening night. Metro Theatre, 1370 S.W. Marine Dr. 8:30 pm Ticket office 266-7191. Runs to Nov. 14.

TOLKA ROW – (Comedy) Life in Dublin as depicted by author Maura Laverty. Gladys Smiley directs the Emerald Players in this 1st production of the season. York Theatre, 639 Commercial Dr. 8:30 pm, Tickets at box office or 872-1040.

FRIDAY, NOVEMBER 6

POETRY – George Fayerle reading from his works, Dream Spaces. Vancouver Art Gallery 12:10 – 12:50 FREE.

NOON SHOW – "Environmental Poem" an experimental staging of an illustrated environmental poem by Chard. 12:30 pm at SFU Theatre.

MOVIE – SF flick with Guy Madison 2 pm & 7:30 pm 50¢ Vancouver School of Art Auditorium. 249 Dunsmuir.

SATURDAY, NOVEMBER 7

Russian Revolution Banquet – Speaker – Theodore Edwards, Dinner at 7 pm, 1208 Granville $3, Students $2.50.

CONFERENCE – Abortion – What are the facts? Centre for continuing education & goal. 9 am – 4 pm. Coronation YWCA 580 Burrard. $2.

BABYLON YOUTH – 12 noon to 12 midnight Vancouver Art Gallery. A happening of youth organizations & workshops from dance and drama to art shows to folk and rock music. For further info call 738-1516. 50¢

NORTHWEST TERRITORIES – (Lecture) People and Prospects to be discussed by Stuart M. Hodgson, Comm. N.W. Territories. Presented by The Vancouver Institute Buchanan Bldg. UBC, 8:15 pm. For further info call 228-3131.

CONCRETE ROSE – (Children's Play) Written & performed by students of Theo Goldberg, Strathcona School. Vancouver Art Gallery. 2 pm.

SUNDAY, NOVEMBER 8
CLASSES – The Russian Revolution, 11 am & 2 pm. 50¢ 1208 Granville.

HELP – The People's Party, NDP invites you to help in its civic election campaign. Let's put people-first candidates into City Hall. 8 pm IWA Hall, 13th & Commercial.

PAINTINGS – of Bill Sclater & Gladys Lindemere will be shown from today to the 28th 2 pm – 6 pm. At the Avelles Gallery, 1304 S.W. Marine Dr. 263-5855.

PUPPET THEATRE – "Winnie the Pooh" by the Candy Carousel Puppets & "Donkey Cabage" by the Joyce Schild Puppets. Vancouver Guild of Puppetry offers a different show every Sunday afternoon this mo. Vancouver Opera Bldg 111 Duns muir. 1:30 & 3:30 pm $1.

JAPANESE CULTURE – (Film) Second Sunday afternoon (series of 3) of films of Japanese culture offered by the North Van Recreation Centre. North Van Centennial Theatre 2 pm FREE
TRIO LORENTZ – (Concert) Jeunesses Musicales presents this young group from Yugoslavia, with vocalist Eva Novsak. Queen E. Playhouse. 2:30 pm, Tickets at Vancouver Ticket Centre.

MUSIC – Of English Renaissance, Hortulani Musicae playing early instruments offers music from the 16th and 17th Centuries. 1st concert of 4 in 70-71 season of the Vancouver Society for Early Music. Queen E. Playhouse, 8:30 pm Tickets at the door.

MONDAY, NOVEMBER 9

Sun in Jupiter conjunction Scorpio – Expansive influence on love affairs and mystical unions. Hmmm.

TUESDAY, NOVEMBER 10

NOON CONCERT – Ars Nova trio from Victoria, in their 1st Vancouver concert SFU Theatre 12:30 pm FREE.

NOON FILMS – Noohalk, Magic Circle, Presented in conjunction with Intermedia Film Co-op. Vancouver Art Gallery 12:10 – 12:50 50¢.

SYMPHONY – Guest pianist: Arthur Ozolins performing the Brahm's Piano Concerto No.1 Martin Turnovsky conducts Queen E. Theatre. 8:30 pm.

JANACEK QUARTET – Chamber Music. Friends of Chamber Music presents quartet founded in 1947. Queen E. Playhouse 8:30 pm.

WEDNESDAY, NOVEMBER 11

Conjunction of Venus & Jupiter in Scorpio. Same as Monday only more so . . .

OTHERS

SUBSPACE – Artist Mike Malcolm, Poet Drummond Burge in a working environment thru Dec. 5 SUB Gallery, UBC.

If you have any events you want in the Straight, send them to Cindy – c/o HEADLINES, GS 56A Powell Street, Van. 4

STRAIGHT ON SALE AT THESE PLACES

VANCOUVER STORES

| | |
|---|---|
| Axis Music Store | 3700 E. Hastings |
| Back Door Boutique | 4497 29th Ave. |
| Barry's Bazaar | 2625 W. 4th Ave. |
| Bill's Book Bar | 4185 Main Street |
| Blind Owl | 2156 W. 4th Ave. |
| B.G. Mart | 4062 Cambie |
| Brenda Grocery | 2443 Nanaimo St. |
| Bill Lewis Music | 3645 W. Broadway |
| Cypress Confectionary | 1903 W. 4th Ave. |
| Dominion Confectionary | 345 W. Pender St. |
| Duthie Books | 4560 W. 10th Ave. |
| Duthie Books | 919 Robson Street |
| Ever Handy Produce | 3309 Cambie |
| Georgia Straight Office | 56A Powell Street |
| Grin Bin | 3209 W. Broadway |
| Happiness | 229 Carrall Street |
| Hippogryff | 1968 W. Georgia |
| Hyperbole | 1083 Granville |
| International News | 169 E. Hastings |
| Kelly-Deyong Sound Center | 2714 W. Broadway |
| Kelly-Deyong Sound House | 2617 W. 4th Ave. |
| King's Confectionary | 1823 W. 4th Ave. |
| Leather & Things | 137 Water Street |
| Mac's | 4601 W. 10th Ave. |
| Mayfair | 1515 W. Broadway |
| Morris Drugs | 2959 W. 4th Ave. |
| New World Confectionary | 398 Powell Street |
| New York News & Novelty | 2429 Main Street |
| 99 Market | 3024 W. Broadway |
| Nordic Newstand | 146 E. Hastings |
| Occidental Foodland | 415 W. Pender |
| Odd Shoppe | 2648 W. 4th Ave. |
| Picadilly Circus | 348 Water Street |
| Poster Gallery | 3066 W. Broadway |
| Record Gallery | 912 Robson Street |
| Rumplestiltskins | the Village Square, West Van. #1 Trounce Alley, Gastown |
| Shum Organic Foods | 4366 Main Street |
| Sound of Om | 1833 W. 4th Ave. |
| Spectral Zodiac | 3210 Dunbar |
| Spectrum Imports | 2031 W. 4th Ave. |
| Stereoboutique | 2560 W. Broadway |
| Stereomart | 613 Granville |
| Tansar Crafts | 2002 W. 4th Ave. |
| Universal News | 112 E. Hastings St. |
| Vanguard Books | 1208 Granville |
| The Viking | 534 Seymour St. |
| V.I.P. Newstand | 2440 Granville |
| What Not Spot | 601 Victoria Street |

VICTORIA STORES

| | |
|---|---|
| Baggins | 1014 Government St. |
| Calendula | 1413 Store Street |
| Fort News | 628 Fort Street |
| Girl Boutique | 1320 Government St. |
| Ivy's Books | 1507 Wilmot Place |
| Joyful Sound | 1118 Langley Street |
| Kelly-Deyong | 648 Yates |
| Men's Rooms | 613 Johnson Street |
| Modern Sound | 766 Fort Street |
| Munen's Books | 753 Yates |
| Palace News | 920 Government St. |
| Shy Violet Boutique | 45 Bastion Square |
| Stereo World | 1321 Quadra St. |
| The Record Gallery | 730 View St. |

REGINA STORES

| | |
|---|---|
| Al's Discount Center | 5201 Gaetz Ave. |

# HELP YOURSELF

SIERRA CLUB OF B.C. – we are a conservation group. Live a life style, not a death style! Phone 224-6585.

Phone NOW – 736-7376 – any reason – anytime – for young people.

COOL-AID phone number 736-9971.

FREE VD CLINIC: 828 W 10th 8:30 a.m. – 4 p.m. Monday-Friday and 306 Abbott Street, 3rd floor, 2:30 p.m. Monday-Friday and Cool-Aid Thurs. 6:30 p.m.

SPEC – 44 W.6th Ave. – 876-4131.

CHILDREN'S AID – day – 872-7711, night – 683-2474, 395 W. Broadway.

UNEMPLOYED CITIZENS WELFARE IMPROVEMENT COUNCIL – 731-0131 – walk in centre, 9-12 AM or 4 AM, 1726 W.7th, side entrance. They will tell you of your welfare rights & will accompany you to the office if there is any problem.

VANCOUVER FREE UNIVERSITY – 254-8522 days; 879-7856 evenings, weekends.

MEDICAL AID – 8 PM Monday and Wednesday, free, Cool-Aid, 1822 West 7th.

HELP – is as close as the phone 24 hours a day – 733-4111, Crisis Centre.

IN-SIGHT – North Shore help for young people (and other people) in need. Call 926-5481 any time.

GEORGIA STRAIGHT – 688-3686.

GRAPEHOUSE 2160 Columbia, 876-5668.

HARE KRISHNA TEMPLE 260 Raymur St. Ste.305.

Schizophrenics Anonymous 327-2143.

BETTER BUSINESS BUREAU – 682-2711.

FREE clothing – take what you need, bring in what you don't. Trade-in books. Open Tues-Sat. noon-6 PM. Y's Owl Boutique, 2904 W.4th open Sundays.

VANCOUVER COMMITTEE TO AID AMERICAN WAR OBJECTORS – 628 E. Georgia, 255-1918.

ECO-CENTRE – Free info. on environmental matters, pollution, ecology, etc. Write 805 MacLeod Trail, Calgary, S.E. 263-6106.

FREE DROP-IN MEDICAL CLINIC – 7 p.m. Thursdays – REACH, 1144 Commercial Drive 24-hour doctors' emergency phone service, 254-7172.

Zero Pop. Growth (Vanc. chapter) 2408 Pearkes Road, Van. 8, B.C.

Vancouver Zen Centre, 139 Water Street, Meditation: Tues & Thurs – 7:30 pm, Sat. 8:00 am.

VIETNAM ACTION COMMITTEE – Office No.12, 2414 Main St., 879-7011. 11 AM-4 PM.

TRANSCENDENTAL MEDITATION – introductory talk every Tuesday 8 pm 2549 West 41st 266-0862

SPEAK-EASY – room 234 in SUB. Mon - Fri. 11:30 a.m. - 8:30 p.m. Phone 228-3700

YOUTH ACTION SERVICE – meet friends/discuss community action/free legal and medical aid/birth control and other information/Sunday to Thursday/7 to 10 PM/950 West 41 Ave./266-2396.

FREE ABORTION COUNSELLING SERVICE, 383-7922, Victoria. If no answer, call again.

BIRTH CONTROL COUNSELLING – appointments only 872-2421.

ABORTION INFORMATION SERVICE – Councelling: Monday 5-7 p.m. – Wednesday 7-9 p.m. Saturday 10-12 noon. – 511 Carrall St.

VANCOUVER SWITCHBOARD 874-3661

SOFT MACHINE (Edmonton Co-ol-Aid) – 10611-87th Ave., 432-7125.

STOP-OVER HOSTEL (Edmonton) – 423-2083.

KAMLOOPS
Coffeehouse & crash pads, 411 West Victoria St., Kamloops, B.C.

ODYSSEY HOUSE – 1001 - 2 Ave. S. Lethbridge, Alta. – Birth control, Abortion and Drug information centre. Phone 327-7766.

Japan "Peace for Vietnam" Committee (Beheiren) TEL(03) -267-2471, Kagurazaka, Shin-Juku-ku, Tokyo, Japan.

DRUG INFORMATION CENTRE (Calgary) – 266-1605.

THE CALGARY YOUTH CLINIC the Drug Information Centre. Monday, Wednesday and Friday from 6:00 to 8:00 p.m. 628-11th Ave., S.W., Calgary, 266-1605.

VICTORIA COOL-AID – phone 383-1951 any time.

Victoria Free Clinic, Mondays, 8 pm, First United Church Hall Legal and Medical Help.

Heads Captured
Oct. 27 – Nov. 2, 1970

Poss. Mari – Gordon Ashton; John Bodnar (dism. – Judge beirnes); Dennis Overstall; Eugene Pickwick ($125 or 30 days – Judge Beirnes); Anthony Scissons ($ 150 or 30 days – Judge Beirnes); Rosella Martens; Robert Ermoff (withdrawn Judge Beirnes); John Bodnar (dismissed – Judge Beirnes); Walter Yakimishyn ($75 or 30 days – Judge Beirnes); David Poirier ($150 or 30 days – Judge Beirnes); Reynard Langston ($150 or 30 days – Judge Beirnes); Michael Weber (susp. sent. & prob. 1 mo. – Judge Beirnes); Edward Gabris; Dennis Emmons; Michael Craighton; Dawn Graham; Bronco Mahnic; Patricia James; David Hunt; Nancy Barnelt; Christopher Phillips; Gordon Lawson Colin Reynolds; Clanton Page; David Lonto; Keith Gibbs; Carey Blenki.

Poss. Mari. for Purp. of Traf. Ian Rogers; Linda Rogers; John Grey; Gary Dix; William Gilbert ($250 or 60 days – Judge Beirnes); Danny Stetski (bench warrant – Judge Beirnes); William Meyer; Wendall Harris; Henry Hoffman; Robert Randall; John McLarty; Ronald Bellrose; Barry Ainsworth;

Traffic Mari. –

Poss. Hash: William Hill; Donald Lind; Anthony Scissons (withdrawn – Judge Beirnes); Walter Yakimishyn ($75 or 30 days Judge Beirnes); Byron Bishop; Michael Lee; Paulina Dodworth Peter Beyer; Murray Bray; Leif Olson; William Buckels; Bronco Mahnic; Robert Hall; Barbara Larocque; Carey Blenki; Francois Duval ($150 or 30 days – Judge Beirnes)
Poss. Hash for Purp. of Traf. Leslie Csano; Daryl Allan; Thomas O'Farrell

Traffic Hash: Mark Snelgrove; Richard Nowosad; Elaine Dornon; Arthur Dockrill (3 mos. – Judge Beirnes)

Poss. LSD: Gaston Bouchard (6 mos. & prob. 1 mo. – Judge Beirnes); Miles White; John Bodnar (withdrawn – Judge Beirnes); David Poirier ( $ 150 or 30 days – Judge Beirnes) Peter Thomas; Reynard Langston ($250 or 60 days – Judge Beirnes); Ernest Richardson; Lynn Wayne; Bruce McKinely; Gerald Boudreault; Carl Solomon (susp. sent – Judge Beirnes); Zachery Hofer

Poss. LSD for Purp. of Traf. Gaston Bouchard (6 mos. & 1 mo. prob. – Judge Beirnes)

Traffic LSD: Daniel Flood; Roy Craig; Larry Hay; Carl Solomon (susp. sent. – Judge Beirnes)

Also: $900,000 smack seized in 2 raids last June. People involved committed to stand higher court trial for poss. with purpose to traffic: Jerome Trojan; William Welsin; Eileen Daem; Susan Breten

Dear People:

A number of people are being held until the completion of investigation on suspected drug use by the military. They would like to have their names placed in the Heads Busted column to fuck up the minds of the Service Police and Admiral Lear.
Held just on suspicion of drug use by the Military are:
Dave Codling ABWV (rank and trade) 710-171-09 (number service type); John Scott ABSN 710-506-239; Gerry Lyons, ABWV, 710-679-301; Keith Bauer, ABST 616-874-616; George Irving ABFC, 37-985-278; Dave Fleming, ABRP 708-658-943; Rick Bennett, ABSN, : 706-438-785; Craig Verrall ABWV, 711-046-516

# Unclassified Ads

**DEADLINE MONDAY 5 pm**

## FOR SALE

Turner Baritone Sax Recently overhauled – $350; 732-8210.

Trade 3-ton Metro Camper Van reg'd in U.S. for VW (64 or older) reg'd in B.C. Write Box 932, Bellingham, Washington.

**150 CHEAP CARS**
PHONE BOTH RECORDED MESSAGES: 434-8920 & 437-5030.

Photo Work: Shooting – Developing – Printing – Photocopies or whatever. Phone 733-9423 (Steve).

Larry's Radio Repair – Incredibly cheep prices. 2625 W. Fourth Avenue.

'52 Green Austin Pickup, mint condition, new interior, brakes. Phone Jack, 266-4816.

Gibson es335, $400 or less. Must sell by Nov. 1st. 732-5648.

Exc. Cond., Ludwig Drums w/ cases, $500. Leave message for Gary at 688-3686 please.

1967 Volks, Radio, Good Shape a real winner. Call Brad at 688-3686.

2 Black Light Fixtures – 879-2795.

Fender Telecaster Traynor Bass Master Amp. Twin 15" Traynor Speakers, exc. cond. – $500. Sean Reel, McGregor Rd. R.R. #1, Rosedale, B.C.

For Sale: MTCY KAWA MACH III. New. Call Joe – 876-1826.

30 Ft. Fishboat, Sound Hull, Good Motor, Seaworthy, $600. 684-7984.

32 Ft. Ex-Fishboat, Good Dependable Sea Boat Suitable for Living Aboard – $2,500. Call 224-5190 after 6:30.

FRESH UP WITH 7-UP GROCERY – York & Yew – Pottery, Weaving, Macrame, Leather – Open noon to eleven every day. WENDY PAONE, TAHBI.

Avoid Dealer Rip-offs – For Motorcycle Repairs Call 872-7289.

## OFFER

One-Way Charter to London or U.K. Stu #515 – 773 Seymour, 684-2436.

$500 reward for whereabouts of Wayne Olson, 15 yrs., 5'6", blue eyes, blond curly hair. Phone Van., B.C., collect 731-6672 or 738-8300.

NUDE BOYS & MEN, all Types, Sizes and Shapes. Largest Selection of Male Nude Photo Magazines in the USA. Send for Free Illustrated Brochure. State in writing you are 21. RAINBOW STUDIO–G, Box 46544, Hollywood, Calif. 90046.

Cooperative Communities – How to start them and why – by Kriyananda. Send $1.50 p.p. Also Occult-Metaphysical-Yoga Books by mail. Free Cat. Quiet Way Books, Box 46493GS Los Angeles, Calif. 90046.

The Moon: Men Dating Men Assoc. Wide Choice of Dates fully confidential, legally approved. Call: 733-8754(4-10pm) or Box 3835, Van., B.C.

New Club Special for 40-50 Age Group Interested in Sex. Please write stating couple, single, male or female, and interest. Bi-sexuals welcome too. Discretion assured. Box 822, G.S.

GOING TO CANADA TO AVOID THE DRAFT? You should read the new October, 1970 edition of "Immigration to Canada and Its Relation to the Draft and the Military." Single copies FREE from the Montreal Council to Aid War Resisters, Case Postale 5, Succarsale Westmount, Montreal 215, Quebec, Canada.

## MESSAGES

William Stewart, please get in touch with the Georgia Straight office re. subscription to Wes Martin.

Would Ann Christianson or Bill Stien please contact Ann Brade. Call collect. I am leaving for Scotland soon. I broke the sey. I am out now. P.S. If you know Ann or Bill please call their attention to this ad. Love & peace. Ann

Bill Mulcahey: Left your helmet with my landlady. Wanted to see you again. Love, Lisa in Wnpg.

Wayne – please come home. We all love you! No worries, you passed your exams on recommendation. Reward posted for your whereabouts. Phone collect. Love, Nan. 731-6672, 738-8300.

Would anyone knowing the where abouts of Darryl Brown & his brother please phone collect to Mrs. Brown (754-2827), Nanaimo, or phone Clyde at Cool-Aid (736-9971).

Phil Porter – It's a year since Kim brought your note that you wanted to come home for Xmas. Write us at 10 Ritchie Ave., Trail. Phone us collect at 368-6021. Kim's no. is 327-0839. please get in touch. Mother & Dad.

## LEGAL AID

LEGAL AID – 11th Floor, 100 West Pender Street; Telephone 687-1831.

SMALL DEBTS COURT. Legal Aid 944 Howe Wed. 6:30-8:30 pm.

LEGAL AID – Tuesday, 7-9 PM, 1824 Larch. Wednesdays, 7-9 PM, 1144 Commercial Dr. Thursdays, 7-9 PM, 5783 Victoria Dr.

PEOPLE'S DEFENCE FUND. HAVE YOU BEEN BUSTED FOR A POLITICAL OFFENCE? VAGRANCY? DOPE? PHONE BARB AT 254-7362. YIPPIE!

LEGAL AID – Kits. United Church 2490 W. 2nd Tues. 7 - 9 p.m.

## RENT

Wanted: Chick to share nice apt. in Kits. with guy. $85 mo. Write G.S., Box 827

Gay Male to share furn. apt. ste. No sex involved. I'm looking for a room-mate only. Box 818.

Two chicks, rm & bd, co-op, avble by Nov. 15, cheap, 1734 Dunbar.

Three to share apt. Eng. Bay (house). Rm 31, Butler Htl. Water St. HELP.

Three rooms for rent in house. Call Chris, 254-4958.

For Rent: 5 acres at Qualicum Beach. No buildings. $10/mo. Will lend tiller, saw, etc. to start. Write: Box 9, Coombs.

## LOST

Anyone receiving a Siamese Cat called Nicky in the last 3 mos., please call Mallie or Chris, 254-4958.

## JOB OFFER

WATER BED! Cloude 9 Needs You as mfg. representatives. No investment. Info. write: 1348 N. Highland Ave., Hollywood, Calif. 90028. Turn on to a real trippy experience, mentally and physically!!

Guy needs help to be free in this country. Only unmarried or divorced over 20 needed. Box 815, G.S.

Nude Models wanted Fun S.F. Photog., call Joe, 876-1826.

Girls wanted for Pin-Up Photo Modelling. Send picture & your height. Confidential. Box 810.

Live-in Housekeeper required immediately for family with 2 children (ages 4 & 7). Room & board plus remuneration. Priv. rm., wknds & most eves. free. Kitsilano. Call 732-7501 anytime.

Doctor, Intern, or Registered Nurse wanted by mid-Nov./end of Dec. URGENT! It's a baby! Box 19, Jesmond, B.C.

## WANTED

British writer interested in current drug usage seeks views and opinions from intelligent mari-users. Phone Max 683-6133 anytime. Small fees offered.

Want 2-1/4" square enlarger plus darkroom equip. After 5, 255-9644.

Van. Diggers are asking for used toys that are reparable. The toys will be repaired and distributed to kids that won't get any for Christmas. Send toys to 1404 McLean or 2211 Yew St. or 3696 1st Avenue.

## HOSTELS

In Kamloops? Warm place to crash, call 376-3007. No heads please.

HOSTEL – for boys only (so far). Ages 16-18. No hassle promised. Call 683-0281 after 9 AM & 681-9744 after 8 PM.

HOSTEL – Open till Nov. 13 – Room for 35-40 people – 2 meals a day (nothing exciting but food) – 6543 Maple St., phone 266-0952.

PLACE TO CRASH – Call 266-8924 – $1.00 includes breakfast and night snack.

## RECYCLE

We will pick up cardboard and newspapers free from your home or office. Phone 327-8620.

## JOB WANTED

If you need moving van, painter, com. artist - phone 524-6971.

Tall, yng, man excellent body, needs $ as model, Brad Box 826.

The Georgia Straight offers free unclassified ads to musicians. Write your message in the first three lines of the Straight ad form then mail to Straight Music Unclassified, c/o Rick McGrath, 56A Powell St., Vancouver. Deadline for this week's letters is Monday.

Drummer wants to join or start group. I also sing, guit., harp, piano, sax - lots of gigs. Write Ben, Box 10, Osoyoos, B.C.

Bass Player wants to join working band. Hard rock, blues, etc. No vocals. Peter, 738-8400.

Drummer from my indole ring is back in town and looking for steady gig. Chris, 874-8903.

Lead Guitarist wants to join progressive band. Dig original material. Full-time. Dan, 261-2475.

## PERSONAL

Man, 28, will offer room & bd. to chick in exchange for love & companionship. In Nanaimo. Chick should be not over 5'3" tall & slim. I have car & steady job. Reply to G.S. Box 823.

Two good-looking European guys want two sexy girls – booze and lots of French love, ou la la! Box 811.

Young seattle couple both bi – seek couples and bi-singles. Box 5109, Seattle, Wash. 98107.

Man, 26, wants to meet girl interested in sex discipline, both dominant & submissive. Box 813.

Happily-married man, 45, desires to meet happily-married lady to enjoy extra-marital sex complete discretion assured & expected. Box 814.

Looking for a woman to join me in a playful fun 'n sex relationship, no heavy ties, wide scope of exploring. Phone Mark after 7p.m., 879-1819.

Working man, 24, suddenly finds himself with 1/2 a hardon. Are there any females (any age) who will assist in finding the other half? Box 825.

Which groovy chick wants to go on organic living trip in Okanagan? Child Welcome. Box 816.

Gent seeks gal 20-25 for love. Box 817.

Passionate young man, very healthy, broadminded, 23, 5'9", 185 lbs. desires a very warm relationship from an extremely romantic woman. Box 819.

Horny Calgary intellectual (38) wants to meet cute young chicks for you-know-what singly or in pairs. Discretion assured. Box 820.

Lonesome widower like to meet ladys 30 to 45. Have 3-room ste. Free Thurs., Fri., still working Lady must like French love - sincere and discreet. Box 821.

Married Edmonton businessman, 32, would like to meet broadminded female for fun & games. Box 796.

Bi-sexual masc. univ. student, 21, wants to meet hip, intelligent, masc. guy around the same age for serious relationship. Box 806.

Married executive, 32, 220 lbs. wishes to meet married or single women who like sex. Absolute discretion. Social suite in modern Westend apt. blk. Send elaborate details to Box 807.

Inexperienced gay would like to write men 30-45 who may be good teachers. Welcome younger men as well. Box 808.

I'm new in gay life. Work in North but want to relocate. Am ready for intimate contact and right people. Write if you're right. Photo great but not nec. Discrete & conf. Box 809.

## UNCLASSIFIED ADS

**Georgia Straight**
**56a Powell St.**
**Van. 4, B.C.**

Put one letter or punctuation mark in each space. Leave an empty space between words.

| | $1.00 | $1.50 | $2.00 | $2.50 | $3.00 | $3.50 |
|---|---|---|---|---|---|---|
| | | | | | | |

Fill in this form and enclose payment in advance. ($1 for the first line; 50c for each line thereafter. Add 50c if you want a Georgia Straight box number.)

NAME _____

ADDRESS _____

CITY _____

PHONE _____

FAIR WARNING: We may refuse illegal or improperly filled out ad forms.

Masc., considered good-looking gay blond guy, 25, 5'9", 160, would like to meet sincere, honest gay guy in 20's or 30's for friendship, get-togethers, and sure fun. Photo/snapshot (optional) but phone & address a must & age. No matter of color, race, religion. Discretion & confidence assured to all letters esp. those w/snaps. Why wait till spring, write right now to Box 824, G.S.

Guy, 21, would like "nice" chic for companionship & fringe benefits. Langley area. Send photo (dressed) and ph. no. Box 812.

**SUBSCRIBE!**

**FULL YEAR $9.00**
**HALF YEAR $5.00**

OR BY CARRIER! PHONE 688-3686 FOR MORE INFORMATION

Name _____

Address _____

City _____

YEAR ☐ SUBSCRIPTION ☐
1/2 YEAR ☐ RENEWAL ☐

**GEORGIA STRAIGHT**
**56A POWELL ST**
**VANCOUVER 4 B.C.**

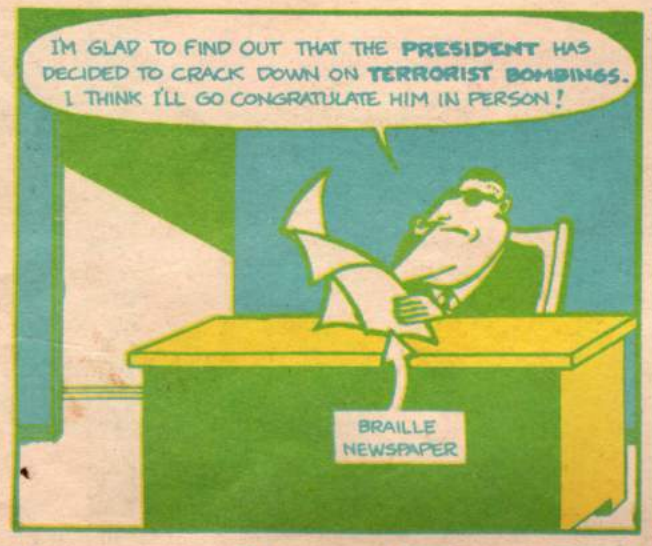
## SELL STRAIGHT!

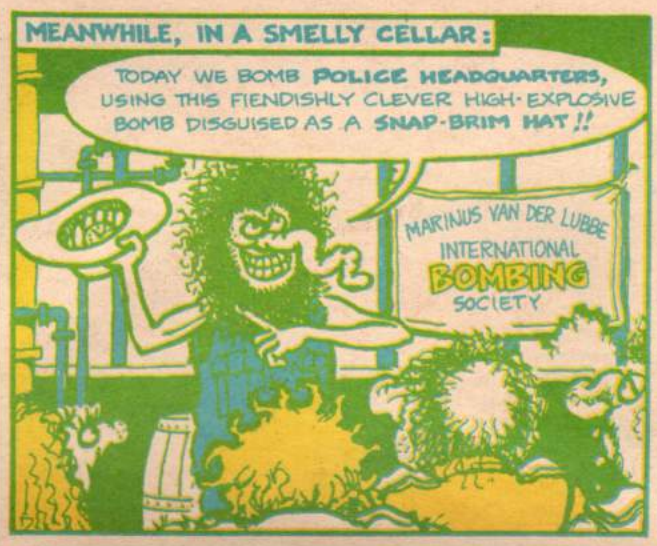
EVERY WEDNESDAY AT NOON THE NEW ISSUE COMES OUT. AVAILABLE AT 56A POWELL ST. DOWNTOWN GASTOWN. 15¢ TO VENDORS; VENDORS GET 10¢ PER COPY. REGULAR HOURS: 10-6, MON. - SAT.; 10-10 WED. & FRI.

PRESENTING: the fabulous FURRY
FREAK BROTHERS
FAVORITE
LAW ENFORCEMENT OFFICER...

TRICKY PRICKEARS
THE BLIND, DEAF COP.

CRIMESTOMPERS MEINKAMPF
RIOTERS
CONSPIRACY
ROOKIES! REMEMBER, THREE OR MORE PEOPLE TOGETHER IS A POTENTIAL RIOT. BREAK THEM UP BEFORE THEY DAMAGE ANYONE'S PROPERTY. TWO PEOPLE IS MERELY A CONSPIRACY. ASK YOUR SUPERIOR WHAT THAT MEANS. Tricky Prickears

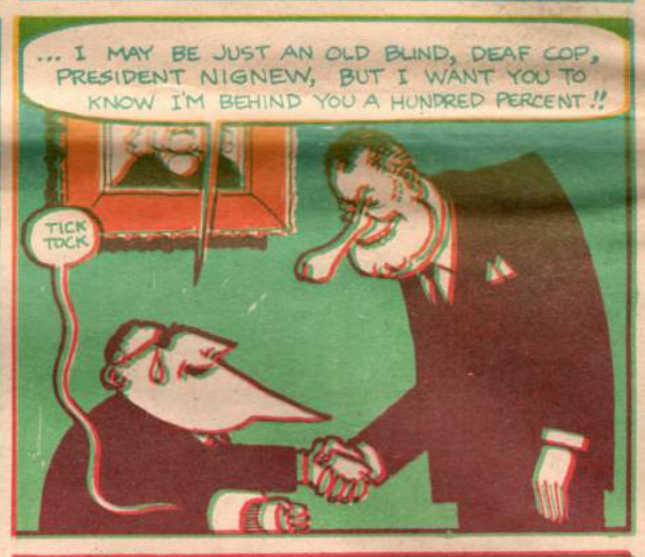

I'M GLAD TO FIND OUT THAT THE PRESIDENT HAS DECIDED TO CRACK DOWN ON TERRORIST BOMBINGS. I THINK I'LL GO CONGRATULATE HIM IN PERSON!
BRAILLE NEWSPAPER


MEANWHILE, IN A SMELLY CELLAR:
TODAY WE BOMB POLICE HEADQUARTERS, USING THIS FIENDISHLY CLEVER HIGH-EXPLOSIVE BOMB DISGUISED AS A SNAP-BRIM HAT!!
MARINUS VAN DER LUBBE INTERNATIONAL BOMBING SOCIETY

WE MERELY PLACE IT HERE ON THE HAT RACK IN THE POLICE STATION, WHERE IT WILL GO UNNOTICED AMONG ALL THE OTHER HATS!
TICK TOCK

I'M GOING TO SEE THE PRESIDENT. I'LL BE BACK TOMORROW.
GOOD DAY, DETECTIVE PRICKEARS!
TICK TOCK
THE HAT WITH THE BOMB

MY HAT CERTAINLY SEEMS HEAVY TODAY! I'LL HAVE TO REMEMBER TO DO MORE NECK EXERCISES.
TICK TOCK.

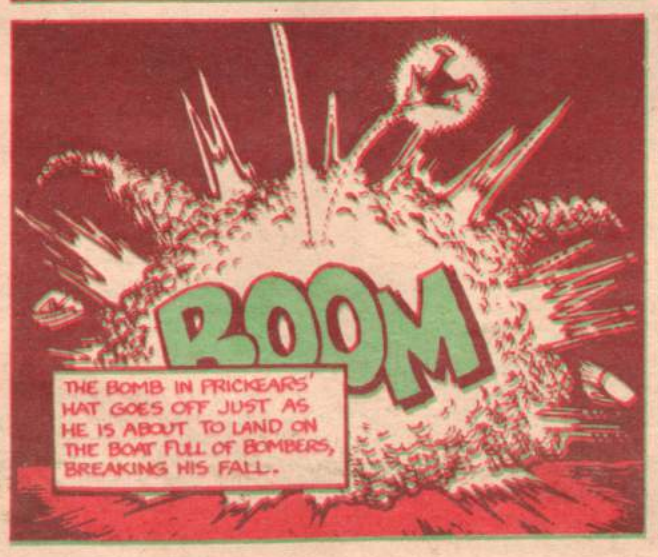

... I MAY BE JUST AN OLD BLIND, DEAF COP, PRESIDENT NIGNEW, BUT I WANT YOU TO KNOW I'M BEHIND YOU A HUNDRED PERCENT!!
TICK TOCK

I'M GETTING TIRED OF WAITING FOR THAT BOMB IN THE POLICE STATION TO GO OFF! LET'S GO PLANT A BOMB SOMEWHERE ELSE!
POLICE

THE PRESIDENT ACTUALLY SHOOK MY HAND! I'M SO PROUD!
TICK TOCK

WE ARE NOW APPROACHING MANHATTAN.
IS THIS THE DOOR TO THE MEN'S ROOM?
WHOOPS!

FIVE HUNDRED STICKS OF DYNAMITE OUGHT TO BE ENOUGH TO BLOW UP THE STATUE OF LIBERTY !!!!!!
COPYRIGHT © 1970 BY GILBERT SHELTON


BOOM
THE BOMB IN PRICKEARS' HAT GOES OFF JUST AS HE IS ABOUT TO LAND ON THE BOAT FULL OF BOMBERS, BREAKING HIS FALL.

NOTHING WRONG WITH HIM EXCEPT A LITTLE DAMAGED BRAIN TISSUE. WE'LL HAVE HIM BACK AT HIS DESK BY NEXT WEEK AT THE LATEST.
EMERGENCY POLICE SURGERY
POLICE FOR STATUE OF LIBERTY BOMBING
NO.